

REFORMED CHURCH MESSENGER

Lent Begins March 1. Make the Most of It!

The Value of the Church Paper

(A Statement Officially Adopted
by the Recent Quadrennial
Meeting of the Federal Council
of Churches of Christ in
America)

The Federal Council of Churches deplores the fact that, despite the high character of most of our Church papers, the local Church and the Christian home make but meager use of them.

We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and of the supreme problems of our time, not from the Church press but from secular journals, scenarios and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the Churches.

It is the conviction of the Federal Council that in the years which lie ahead the greatest possible emphasis should be placed on developing an intelligent and informed Church membership, sufficiently interested in religion to read the publications of the Church as a means of learning what the Churches are doing and ought to do, and of securing a Christian point of view on all questions seriously affecting human life.

We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of "a Church paper in every Christian home" and also to inspire the faithful reading of the same.

A Prayer for Some Forgotten Folks

For those often forgotten by men, but never by Thee, O Lord, we offer our prayer.

For him who rises while it is yet night to bring our children's food, and for the barefoot boy who drives the cattle homeward in the dusk.

For him who digs in the dark depths of the earth that we may sit in comfort by our evening fire.

For him who drives the iron horses through the winter night the while we take our rest and rise refreshed at our journey's end.

For those who nurse the hot fires of our age of steel and those who risk their lives to tame the lightning for our evening lamp.

For sailors of the uncertain seas and for those who carry gun and bayonet while we grow weary in our quest for peace.

For all who are drifting toward the dark waters of despair and for all those we have surrendered to the jailer and his heavy bars.

Yea, Lord, the forgotten seem so many and the remembered ones so few: we pray for all beyond our keenest imagining, for Thou knowest them all by name and in Thy heart there is yet room.

Strengthen us to watch and work with Thee, O Lord, but comfort us with the thought that when our strength fails, it is but early morning in the unending day of Thine eternal care.

In Jesus' name. Amen.

ADDISON H. GROFF.



THE JUNIOR HEIDELBERG LEAGUE, CHRIST CHURCH, LYKENS, PA.,
THE REV. WALTER R. HARTZELL, PASTOR

Mrs. C. A. Pfeiffer, Counselor, and Miss Minnie Rettinger, Assistant Counselor

The League consists of boys and girls from 10 to 15 years of age. They study the Bible and the work of the Church, and engage in games and contests at the close of the lesson period. Meetings are held every Friday evening. The membership consists of: Doris Klinger, Lorraine Pfeiffer, Melba Pfeiffer, Ruth Schultz, Marlin Schaffstall, LaMar Sheesley, Dorothy Sheesley, Myrtle Kissinger, Elizabeth Gilmartin, Phyllis Welker, Dorothy Klinger, Evelyn Arrison, Helen Bowman, Helen Rothermel, Jean Grubb, Lita Mae Shoupe, Ruth Keiser, Leona Scheib, Margaret Sheesley, Marion Sheesley, Geraldine West, Glen Buffington, Claude Buffington, Leon Buffington, Edward Grimm, Edward Rothermel, James Grimm, Jack Ibberson, Matthew Gray, LaMar Pfeiffer, Ruth Britton, William Welker, and Kenneth Welker.

PHILADELPHIA, FEBRUARY 23, 1933

ONE BOOK A WEEK

CHRISTIAN UNITY IN PRACTICE AND PROPHECY

If anyone has the equipment to write both historically and prophetically about Christian Unity it is Dr. Charles S. Macfarland, Secretary Emeritus of the Federal Council of the Churches of Christ in America. For over twenty years he has been identified with practically every organization expressing the unity already existing and has been a leader in every new organization working for the unifying of the Churches. As Secretary of the Federal Council during most of this period, he has devoted himself to finding ways to give expression to the unity already existing and seeking, by ever finding new ways of common service, to build up a unity greatly surpassing any this country before has known. Let us render this just tribute to Dr. Macfarland before we thank him for now giving us, out of his rich experience, the first comprehensive survey of the whole progress of Christian Unity that has yet been given us, an equally comprehensive report on its present operation and a prophecy, based on long experience, as to the path unity must take in the future. Dr. Macfarland's new book, *"Christian Unity in Practice and Prophecy"* (The Macmillan Company), is a real contribution to the Movement not only because of everything being in it, but because it will convey to the average reader real amazement at the progress that has been made and the amount of service being now rendered to the world by all the Communions acting as one Church.

Indeed, this was the thing that impressed me most. I have been identified with many of these movements with Dr. Macfarland for 20 years, but until I had read his book I had not realized—at least, consciously realized—how great the unity existing actually has been for two generations; how widely it is finding expression; how rapidly it is growing in our day. Dr. Macfarland rightfully emphasizes this spirit of unity, which was already existing and only needed instruments and organizations for its expression. In the opening chapters he points out how it first found expression in organizations of individual Christians of the various communions, as in the Evangelical Alliance. Those were large-souled and prophetic men in the Alliance and it was not long before they began to

seek organization of the Churches themselves for common service and to unitedly meet the foes of good and to Christianize unitedly the social, industrial and international order. The result was the Federal Council and the various Missions Councils. Naturally, a great deal of space is given to the Genesis of the Federal Council since it is the greatest and most efficient organization of the Churches for united service that has come into being. Not only has it given expression to the spirit of unity in our country, but it has had great influence in Europe and out of it has come the world organization, The Universal Christian Council on Life and Work, which is really a sort of Federal Council of the Churches of Christ in the Protestant World.

Considerable space is devoted to the manifold story of how unity is being expressed by the many organizations which are closely allied to the Church. We have already mentioned the Missionary Councils. Beside these, there are many others such as the Student Christian Movements; the Y. M. C. A. and Y. W. C. A.; The World Alliance for International Friendship Through the Churches; World's Sunday School Association. All of these highly organized groups are composed of members of all the Protestant Communions and have done much to break down denominational barriers. The Community Church is another expression of the growing spirit of Unity.

Although Dr. Macfarland is seemingly convinced that the quickest and most practical approach to organic unity is along the lines of united doing, rather than by discussion, yet he gives due space to the movements for organic unity, based upon endeavors to find a common faith and order by conference and discussion. He cites the several instances where Communions holding an almost identical faith and ecclesiastical organization have already united or are in process of uniting, and is optimistic about the coming organic union of more of these groups, but he also discusses at fair length the World Conference on Faith and Order. He is not so optimistic about speedy results from Lausanne, feeling that union cannot come on the basis of the ancient creeds or by the universal acceptance of those theories of the priesthood and sacraments firmly held by some of the participating Communions. I am myself inclined to feel that more progress was made at

Lausanne toward foundations for unity than Dr. Macfarland grants. The air was cleared, mutual knowledge of the convictions of others and respect for them came out of it; the real obstacles to be removed were envisaged and mutual understanding, which is a prerequisite of union, came out of it. But Dr. Macfarland may be right in feeling that before the Communions can reach a common ground on all these theological and ecclesiastical convictions, there must be much more service, worship and crusading together. I am quite sure that he is right in insisting that Federation is a help toward organic unity rather than an obstacle. Unity is one and the practise of it must lead eventually to the fulfillment in organic unity.

Dr. Macfarland is quite conscious of the many obstacles in the way and fully enumerates them. The really final, and perhaps, impassable obstacle is that of Sacraments and all that they imply. On the one hand, we have the Catholic conception of Christianity, with its seat of authority in the Church and the creeds the Church has produced, its belief in the divine origin of the Ministry as well as of the Church, and that Ministry a continuous Ministry in historical as well as spiritual succession, and of grace through the Sacraments administered by that Ministry—on the other hand, the Protestant or Evangelical conception, with the Bible—and more lately, individual religious experiences also,—as the seat of authority, with the priesthood of all believers, a Ministry rising out of the congregation instead of being imposed upon it, grace freely coming to the individual without mediation of priesthood or sacrament, and the Church the voluntary association of believers. Between these two groups a great gulf is fixed and I cannot sometimes see how it is to be bridged. (They are really two different religions.) Perhaps unity will come through all Christians being forced to unite in a holy crusade against some evil that may threaten the very existence of the Church—perhaps it will come when all of us come to that point which a friend of mine, a great, continental bishop told me he had reached, when he said he held both Catholic and Evangelical convictions *in toto*. He believed what both groups believed, and he was not joking.

Frederick Lynch.

CONCERNING CERTAIN HYMNS

Taste in hymns changes with changing popular moods, but a skeptical eyebrow lifts at some of the assertions attributed to Harold V. Milligan, choirmaster of the Riverside Church, in an interview in the "Herald Tribune." He is quoted as saying, among other things:

"I remember one phrase, 'Such a worm as I.' 'Come, ye disconsolate, whereso'er [where'er?] ye languish,' was another. 'Jesus, lover of my soul,' was pretty bad, though it's still sung. It's a type of that sentimental, dying sort of thing, emphasizing death and misery. These hymns were sung badly, too, because they whined."

The point Mr. Milligan is trying to make may be sound in general—although even here there is room for argument—but his illustrations are not felicitous. It may be that in these modern, happy days there are no disconsolate. Now that we are all looking to technocracy there is perhaps no aspiration for a different salvation; the mercy seat may have been replaced by a chummy roadster. Nevertheless there may

be a residue of forgotten men and women who haven't yet learned about the singular blessing of a machine age which has destroyed all occasion for heartache. It may be that to some of these, bowed down with sorrow, beaten, battered and badgered by life, the words of the old hymn still come with healing:

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying:
'Earth has no sorrow that Heav'n cannot cure.'"

Since sin has become unfashionable as a topic in polite Christian conversation, there are sensitive folk to whom some of the implications of Charles Wesley's immortal hymn may be distasteful. These should at least be willing to join in singing the second verse—after making due reservation, of course, as to its confession of a dependency which is perhaps out of tune with rugged individualism:

"Other refuge have I none;
Hangs my helpless soul on Thee;

Leave, ah! leave me not alone,
Still support and comfort me!
All my trust in Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing!"

Testimony of choirmasters to the contrary notwithstanding, a remnant may be left in Zion which does not consider this as a sentimental, dying sort of thing. Often enough it has been sung by untutored, unchoirmastered congregations with voices that were not melodious, often enough with suggestion of a whine. But such is the perversity of everyday human nature that there are living ears which can imagine no greater joy than that which could come from hearing it sung again by lips that long have been silent.

The age that is, is wise in singing what it likes best, but it should not abrogate to itself final and conclusive judgment. Even this age might be astonished to find to what extent old values have remained unchanged. It is likely that so long as there are those who cling to the promises and

(Continued on Page 23)

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EDITORIAL

RACE PREJUDICE IN THE CHRISTIAN CHURCH

The Christian conscience recognizes race prejudice as an ugly fact utterly irreconcilable with Christian principles. Theoretically and ideally, race prejudice is not permissible in the light of Jesus' teaching and practice, for Jesus clearly stood for the spiritual brotherhood of all men under a common Father. Upon this 99% of Christians are agreed. And yet there are many who hold that race discrimination is for Christians today a practical necessity, however regrettable!

The story of race prejudice in the Christian Church is a long one, and cannot be told here. There have been periods when it has been virtually non-existent. In the Middle Ages, for example, mankind was divided, not into races, but into two inclusive groups, Christians of all sorts and colors, and pagans of similar variety; but the latter were regarded as Christians in potency, and therefore not unalterably alien. Mediaeval artists in Italy, Germany, and elsewhere used to picture one of the Three Magi as a Negro. But with the Reformation and its nationalistic upsurge, and with the area of world discovery, which brought many tinted peoples of primitive culture within the ken—and the long reach!—of Europe, the divisive spirit of racial discrimination grew apace. It had long been the custom to regard strangers as "outlandish", but now race prejudice became a thing of deeper dye. In the words of Arnold Toynbee: "The black man might become a Christian; he might adopt European clothes or habits of life; but he remained black, and the European white. The color-barrier presented itself to the European as insurmountable."

And this crept into the Christian Church! The writer knows a pastor in a very enlightened community in the heart of the New England district which was the home of the abolitionist movement, who had to take a stand against many of his own people, because they resisted admitting Negroes to membership in the Church; he had to tell them plainly that he must resign if the opposition continued. There are many like instances which could be given. The Ku Klux Klan was ostensibly a Protestant movement. It fiercely opposed Catholics, Jews, and all races not white and Nordic. It brought to a head a certain kind of spirit all too widely diffused. I once heard a highly cultured Hun-

garian sadly relate a story of "cold shoulders" in a Reformed Church.

It may be argued with some plausibility that race prejudice has bitten so deep, and so deformed the human spirit, that, like the high tariff wall, the barrier between the "upper" and the "lower" classes must not come down too quickly;—to be specific, that it would be as bad to give the Negroes free scope all at once as it has been to keep them down. But that is not Christian talk, however much reason there may be for it; that is hardly more than rationalization of the *status quo*, which in this case is well defined by the old Negro preacher who said, "De *status quo* am de Latin for de mess we's in"!

There is only one good thing to do with injustice, and that is to set it right; and what Christian, furthermore, deserves the name, who in the face of this lack of love, to put it mildly, has no love in his own heart wherewith to help make the lack good?

JOHN B. NOSS.

Lancaster, Pa.

* * *

REVIVING AN OLD ISSUE

Opinions have always differed on the question of what is fundamental in religion, and what is only secondary or immaterial. Even in a critical hour like this, when the Church should marshal her forces in a great evangelistic campaign, determined to "sound the spiritual note" at all hazards, some folks seem to be but little concerned with the "weightier matters of the law" and are disposed to quibble over controversial matters that should be regarded as "mint and anise and cummin." In *The Banner*, organ of the Christian Reformed Church, we are told, for example, that the question whether lodge membership is compatible with Church membership is not a welcome issue in the Reformed Church in America (the Dutch Church). "As our readers know, a serious disagreement on the formal side of this question was one of the principal causes of the rift in 1857 which led to the establishment of our Church," says *The Banner*. "By the formal side of the question we mean its Church-governmental side. We held that the Church as a whole should take a position of exclusion toward those who are affiliated with the Masonic lodge or any other secret organi-

zation, while the Reformed Church has taken the stand that this is a matter for every Consistory to decide as it sees fit. The result is that some congregations exclude lodge members, while others admit them."

It is said that this moot question has again come to the fore through the agitation caused over Masonry by Rev. G. M. Van Pernis, pastor of the Reformed Church of Fulton, Ill., who has roundly condemned the policy of his Church in this matter. Dr. A. Pieters, of *The Leader*, western organ of the Reformed Church in America, replied editorially to this agitation, apparently agreeing that Masonry is an anti-Christian system, but holding, at the same time, that it is wrong for a Consistory to bar members from public confession merely because they belong to the lodge. *The Banner* gives almost a page and a half of its editorial space in an attempt to answer Dr. Pieters and to demonstrate that no lodge members should be admitted to the membership of any Christian Church. To most of us this is an academic question, but it is certainly a matter of interest that it still looms so large in the views of some religious people, in the America of 1933.

* * *

HYMNS THAT HELP

We are just old-fashioned enough to confess to a sneaking sympathy with the Editor of the *New York Sun*, who waxes eloquent as well as somewhat ironical in replying to the rather professional and purist criticism of sentimental hymns. (See article, *Concerning Certain Hymns*, in this issue.) Litterateurs and maestros who judge by hard and fast rules of literary and musical taste may be too ready to discard heart-songs held sacred by people who have found them beloved and consoling friends in times of spiritual sorrow and travail. It is no light matter to discuss these things which have proved themselves to be "a very present help in time of trouble." Many will continue to believe that old friends are best.

* * *

EXQUISITE COURTESY

Beside the Church in the City of Fukushima is a unique new parsonage. A minor fraction of its cost was contributed by our Reformed Church; but the larger part of it was given by the grateful Japanese parishioners of Pastor Jo, whose vivid and forceful personality made such a deep impression upon our minds when he was our guest here in America a little over seven years ago.

A letter has just come from him, conveying his hearty greetings to us. I may say to inquiring friends that his health this winter has been perfect.

In this connection I recall a little incident, a happening so small that I hesitate to make it the theme of a sketch. But it is meaningful.

When he was with us in the fall of 1925, I was assigned to assist him as interpreter and guide. We visited Mount Vernon; we met President Coolidge in the White House; we gazed at mighty Niagara; it thrilled us to stand in the pulpit where once Phillips Brooks used to preach. But Pastor Jo especially treasures his memory of the exquisite courtesy of a lady of York, Pennsylvania.

That day we had spoken in Trinity Church. At noon we were invited to the home of an officer of the Church. We sat down to a most enjoyable meal with host, hostess, their daughter and her husband. When the ice cream was served, Pastor Jo, deep in thought, began to eat it with the coffee spoon. That did not go so well. He looked at me inquiringly. I explained in his own language: "As you see, if you observe the hostess, you have made a trifling mistake. No matter. But notice that the younger lady, in order that you may feel at ease, is doing just as you do." Deeply touched, he never forgot her graciousness.

Some time later he learned through me that she had died. He begged for a picture of her, which was granted. And now if you enter the Parsonage at Fukushima, the first thing that strikes the eye is the portrait of the lady of York. To the inevitable question, Pastor Jo tells the above incident, and he is never weary of telling it. It is a delicate thing, like the fragrance of a new rose; but it tells of

love and respect and consideration for a stranger within our gates, and it will, probably, never be forgotten.

CHRISTOPHER NOSS.

* * *

HIS LIFE AND OURS

Here is a book of which it has been said: "This book brings to the surface wealth from the unfathomable mines of the life of Jesus, so as to enrich the poverty-stricken lives most of us live." The writer feels it a duty to bear witness that it has rewarded him as few recent books have done. It has revealed anew the significance (for us in 1933) of the life of Jesus. It is a volume with which you can "feast your soul." (His Life and Ours, by Leslie D. Weatherhead, 36 pp., \$2. The Abingdon Press.)

* * *

HOW GOES THE FIGHT?

Dr. Norman Vincent Peale, the new pastor of the Marble Collegiate Reformed Church, New York City, says that no better plan of liquor control has ever been adopted than the Eighteenth Amendment, and he agrees whole-heartedly with the MESSENGER's position by adding: "We should resist consistently any attempt to modify or repeal that Amendment. The Church cannot do anything other than stand for Prohibition, as it at present represents the only constructive thought on this question."

Do not allow yourself to be deceived by the apparent cock-sureness of certain unthinking Wets who proclaim "it is all over but the shouting." Here is Mr. Jouett Shouse, head of the Association Against the 18th Amendment, for instance. No Dry advocate can command a salary nearly so high as that of Mr. Shouse, so he must be good, from the Wet standpoint. At least he is too wise to think he is "out of the woods." He says that the fight is by no means over, and warns his followers that the cause he represents has a long, hard road to travel before the victory is won. Mr. Shouse is right—on this point. The *New York Herald-Tribune*, a Wet journal, has been running a series of articles to point out the manifold and almost insurmountable obstacles which must yet be met and vanquished by the Wet forces. Not the least of these handicaps are the *divided counsels of the Wets and the new energy and fighting spirit of the Dry forces*. Let all friends of Prohibition take heart, as our foes fight among themselves over the campaign. This is no time to falter. If we are on God's side, there is no reason to doubt or fear. In action as well as in word we must let the supporters of legalized liquor know that "we have just begun to fight."

* * *

EASY MARKS

Just to prove that the American people have some money to spend and that many of them have not learned to spend it wisely, it may be a good discipline to ponder over the statement of Horace J. Donnelly, Solicitor of the United States Post Office Department, at Washington. He says that in spite of the desolating financial losses of the past three or four years and in the face of the vigilant efforts of Uncle Sam to keep his foolish children from throwing away their hard-earned money by trying to restrain racketeers from using the mails to defraud, thousands of people insist on their right to be humbugged and "just love to be burned." Just think of it! In the last two years, he says, Americans have "invested" no less than two billions five hundred millions of dollars in swindle schemes of various kinds, ranging from cheap patent medicine cure-alls to nation-wide lotteries involving millions of persons and hundreds of millions of dollars. This contribution to "gullibility" has been shared by rich and poor. Since 1929 our countrymen have splurged on more than \$2,000,000,000 in lotteries. "America," says Mr. Donnelly, "seems to have gone lottery-crazy." Alas, it is a crazy age in many ways, with people starving in the midst of plenty and gambling in the presence of hunger and want.

* * *

IS THIS YOUR AIM?

A New York Church which aims to be "something different" states its platform, in part, in these words: "We

aim to be dissatisfied. We are satisfied with Christ, but not with our own progress and attainments. We hope that we shall always be dissatisfied with ourselves. This dissatisfaction will furnish the urge upward and onward."

It seems to us that this expresses very well a purpose which every congregation, as well as every individual Christian, should face frankly every day. We know that was the spirit of St. Paul. He had learned, in the face of great trial and tribulation, to be satisfied with his lot. He knew "how to abound and how to be abased," but even at the height of his Christian career he never learned to be satisfied with himself. He never counted himself to have "already attained"; he never considered himself "already perfect"; but because he did not count himself to have apprehended all the truth, or to have arrived at a state of spiritual perfection, he could say from the heart, "My one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Christ Jesus."

This must be the point of view of all who are in any sense mature in the spiritual life. There are, alas, too many professing Christians and Churches today which are failing to make spiritual progress because they are altogether too well satisfied with themselves.

* * *

"BOETHEI!"

(A Bit of Exegesis)

It is a strikingly thrilling incident which is recorded immediately following the transfiguration scene on the mount. When Jesus and His disciples came down, they found a great multitude gathered together, and in the midst a father with his sorely afflicted boy. He had brought the epileptic child to the disciples, requesting them to heal him, but they could not. So he brought him to Jesus with the pitiful plea, "If thou canst do anything, have compassion on us and help us." And Jesus said unto him, "If thou canst!" When Jesus further told him that all things are possible to him that believeth, "straightaway" (Mark's favorite word) the father of the child cried out, and said (Many ancient authorities add, *with tears*): "I believe; help Thou mine unbelief!" It is the unusual word in the caption that is rendered "help", and to that suggestive Greek word attention is now invited.

The verb "*boetheo*" is derived from the adjective "*boethoos*" (*boe-theo*) which is defined as, "hasting to the battle-shout!" Here then is the picture: the unfortunate father is struggling with an adversary that is too powerful for him; not far away is a possible reinforcement; he calls to its commander to come with a "battle-shout" to his assistance. "I believe; come with a shout of victory to the aid of my unbelief!" The figure is the more luminous from the fact that in those early times armies rushed to the conflict with shoutings. However unwarlike we may be, we cannot fail to see the force of the poor man's cry.

How often is our plight similar to that of this unfortunate father! Serious illness befalls us or one of those dear to us; we have exhausted all possible remedies and the fell disease rages on; what shall we do? How comforting it is to be reminded that there is a great Physician who never fails! Let us cry out, *with tears*,—I believe; come with a battle-shout of victory to the strengthening of my faith, the overcoming of my doubts, and the dispelling of my despair.

And now the whole wide world is in trouble. It is not only that those who once had comfortable incomes are compelled to do with much less than formerly—sometimes are even on the ragged edge of want—but the poor, those who formerly were barely able to earn a scant living, are now without adequate clothing, or sufficient food, or decent shelter. The well-to-do have become poor, and the poor are sunk in the depths of misery. A story was printed in the morning paper a few days ago, which purported to be an accurate description of conditions found in our own city by charity workers, as they went about on their daily rounds. People were living in shacks hardly fit for beasts, children were half clad, many of them in their bare feet—and that morning was very cold—and cupboards, like that

of Mother Hubbard, were bare! It was almost pitiful enough to draw tears from a heart of stone! Why should we not cry mightily, "*Boethei, boethei!*" Lord God, Almighty! haste with a victorious shout to our aid, lest we be overwhelmed!

Our beautiful word, with its high significance, might have numerous applications, but let me hasten to suggest only one more. The end of life is rapidly approaching. For some of us it may be tomorrow or even today. Life is short, and death is certain. What of that realm that lies just beyond death? No traveler has yet brought back tidings of that unknown country. Many question its existence. The lamp of faith for all of us sometimes flickers. When the eyes close, the breath ceases, and the heart stops beating, is that the end? Oh, then is the time for us to cry out, *with tears*, "*Boethei, boethei!*" hasten, Lord, with victorious shoutings, that we may not be overcome; may our faith be strengthened, our hope be brightened, and our love be deepened, and may the way down into the dark valley be lighted from above—in that time of dire need!

—G.S.R.

* * *

OBSTACLES TO REALITY

Those engaged in the work of the Church of Christ will do well to study carefully the wise words spoken by Dr. Albert Einstein at the beginning of his recent radio address on "America and the World". Dr. Einstein said:

"Before I enter upon my actual subject I must remove two obstacles which stand in the way. The first of these is the obstacle of the *black dress suit*. When men come together on ceremonial occasions attired in their dress clothes, they create about themselves as a matter of routine an atmosphere from which the realities of life with their severity are excluded. There is an atmosphere of well-sounding oratory that likes to attach itself to dress clothes. Away with it!

"The second obstacle lies in *words and other symbols which are laden with emotion*. Although, indeed, words exist for the most part for the transmission of ideas, there are some which produce such violent disturbance in our feelings that the role they play in the transmission of ideas is lost in the background."

There is an aura of professionalism in much preaching that often deprives it of effectiveness. Even in his clerical attire the preacher must be able to think of himself as one who is "never sure to preach again, and as a dying man to dying men." Who does not know also that there are words from which bias and deep-seated prejudices are rarely absent. One must handle such words with tact and gentleness as well as courage, in order that the effect of the truth may not be dimmed. Here are two very important obstacles to reality.

* * *

DARE THE CHURCH ACCEPT THE REVOLUTIONARY PROGRAM OF JESUS FOR THE INDIVIDUAL AND SOCIETY?

"Some day we may find ways of destroying this atheistic, impersonal, capitalistic civilization." The man was speaking to a group of college students at a religious conference. He was not a "red" agitator inciting to rebellion. He was a man of deeply spiritual nature. The burden of his message was that one becomes truly a person only through acknowledging relationship to a personal God, the Father of our Lord Jesus Christ. The closing words of his speech, quoted above, were not related to an extremist economic viewpoint but grew out of his *religious* conviction that the Christian faith can never be reconciled with this impersonal, industrialized society of the West, based on the philosophy of rugged individualism.

To call this capitalistic society atheistic requires for many of us a revolution in thinking. Protestants have usually blessed this competitive economic order in the name of God and have set aside a small portion of its fruits to erect Churches which bear the name of Christian. The Protestant Church is historically so closely identified with cap-

italism that to call this system atheistic seems akin to blasphemy.

We reserve the epithet "godless" for communistic Russia. Yet no less a devout and respected Christian leader than Dr. E. Stanley Jones has recently made this startling statement: "Christianity must not be identified with a capitalistic order, for fully applied I believe it would issue in some form of corporate sharing closely akin to Communism, but without its class war, its ruthlessness, its compulsions and its atheism." In other words, true Christianity has implications for the ordering of economic life as revolutionary to the accepted standards of the West as Communism, but with a different method and a deeper faith.

Such doctrine ought not to surprise those who know their New Testament. They who caught the true spirit of Christ were "born again"; they were "new creatures"; their minds were changed so that they had a radically different outlook on life; they had to make a clean break at many points with established standards and institutions. *The Gospel of Christ is a revolutionary gospel.*

Dare the Church accept the implications of this Gospel for modern life? If by the "Church" we mean organized Christianity in general, the answer must be a sorrowful No. The Church as a whole has never been willing to break sharply with the status quo. The priest Amaziah drove the prophet Amos out of Bethel. Annas and Caiaphas succeeded in putting Jesus out of the way. The staid vicars of the Church of England closed their doors to John Wesley. The "pillars" of our crumbling industrial order in the United States are for the most part trusted Church members. Those in authority in local Churches and in denominations will probably never support a program which seems revolutionary in the light of the individualistic American tradition.

On the other hand, a "faithful remnant" within the Church of Christ are likely now, as ever, to be the nucleus for a redeemed society. They will join with groups outside the Church and often estranged from it to proclaim the gospel of a New Age and to partake resolutely in the travail of its birth. In so doing they will believe that they are sharing the purposes of a mighty God, whose "truth is marching on." None can detach himself wholly from the iniquities of a civilization which is poisoned with the motive of profit and self-interest; but any one who seeks without reserve to live as a citizen of the Kingdom of God can cease to defend the present social structure and devote himself vigorously to its reconstruction.

PAUL M. LIMBERT.

The Parables of Peto the Penman

THE PARABLE OF THE SALESMAN PAR EXCELLENCE

He's the most charming man imaginable; always well groomed, approachable, and ready for a sales talk. He was a successful pastor, but branched out into another sphere of usefulness. What does he do? Stated cryptically, he gets you to shift gears from the inferiority complex to the contented feeling that, if elected, you could fill the President's position. It's largely psychology, a by-product of modern advertising and its concomitant, high-powered salesmanship. Its slogan is "Put it across." And how they do it! Thousands of them, from the brush agent at your back door to the bond salesman at the front door. We are buying everything, even those of us who have no money, and we pay on the instalment plan, even the moiety some of us have subscribed toward the "debt-liquidation-plan."

It is all very interesting when you sit down and think it through. Just why did you buy 50 acres of swamp land in Florida, or a set of 60 books you will never read (or, if you did, that would add nothing to your cultural background)? What was wrong with your old vacuum cleaner that you sacrificed it for \$5 in exchange for an \$85 new one? Salesmanship! And our preacher friend is partly responsible for this large crop of super-salesmen. It works: sure it does. One man sells nostrums from a platform on the village green; the other, stocks and bonds in a luxurious office; and both make a living, which is what they are after.

What the Penman wanteth to know is, wherein is our technique defective when we try to sell religion, or to prove our fealty and love to our local Church or the Denomination? Why can't we put a missionary program across? Is our preaching convincing? Does anyone doubt a Fuller brush agent's faith in his product? What are our sales talks like when we try to speak a "good word for Jesus?" Do we need an intensive course in Christian salesmanship? God knows it, we need such knowledge and winsomeness during the season of Lent upon which we are entering. Have Buchman and his confreres something that the rest of us lack? Moral: parochial and Classical statistics may not prove much by way of evidence for growth; but a net loss in membership is a poor argument for "the purity of the preached Word!"

SYMPOSIUM: Why Do I Go To Church?

The Editor of the "Messenger" recently issued this challenge to our readers:

If you are a regular Church goer, we would like to know the reason or reasons why. The millions in America who attend Church more or less regularly must have some good reasons for going. If you are willing to state your reason, as a testimony in a difficult time like this, it should help others to decide on their duty. Will you not help by sending a brief statement in answer to the question: "WHY DO I GO TO CHURCH?"

It is most gratifying to us that so many excellent replies were received, and we hereby thank all the men and women who so willingly shared in this witness-bearing, which is so heartening to us, and which, we feel sure, will do good to many others. It is a real privilege to continue in this issue some of the helpful testimonies we have received.

(Continued from Last Week)

Because my parents had me baptized and confirmed and naturally expected me to be loyal to their trust reposed in me.

Because of my example and its influence. We are constantly exerting an influence either for good or evil, and we are largely responsible for what that influence shall be.

Because—Since example is often more effective than words, by my going to Church I could better teach my children to follow my example rather than to stay at home and send the children, as we so often find conditions today.

Because—To the Christian, Church ser-

vice is a privilege. It is also a duty we owe to our neighbor.

Because—I can best do my part in hastening the coming of God's Kingdom in the hearts of mankind by being loyal to the Church and help point out the way.

Because—I can do more effective work for the Kingdom than by standing aloof. We are responsible for the good we could do and yet fail to do it.

Because—The fellowship of my Church is the best I can find,—possibly because I try to help make it such. It is a joy to receive the hand-grasp and smile that awaits you.

Because—I want to encourage my pas-

tor, for every pastor needs the encouragement of his people.

Because—I expect to receive from each sermon some spiritual food to take along home—a sort of Spiritual Emergency Relief.

Because—I expect to get help at my Church to a knowledge of spiritual values that alone are abiding and will sustain as we travel down life's sunset trail.

Last but not least—

Because—When I am working in the interests of the Church I am in the best company possible, for I am identified with my Heavenly Father, and working together with Him, in the effort to make this dear

old world at least a little better than I found it.

P. D. Aurandt

Altoona, Pa.

To answer in one brief sentence, I would say that I go to Church because I deeply feel my need of the Church, and believe it to be the will of God. Surely He established His Church for a purpose, and it is intended for our good. From the days of the Acts of the Apostles the Lord has added to His Church such as were being saved. In this fellowship of worship and work we receive that invisible power of the Son of God that increases our faith, fortifies our hope and perfects our love. I believe in the potency of the ordinances of baptism and the Lord's Supper. These cannot be received outside of the Church. Frequently I have heard people say they could worship God outside the Church as well as within. This practically means that they do not need the divinely appointed means of grace, that they can get along just as well without such help. I find very little of the spirit of worship outside of the Church. Good as social and fraternal organizations may be, they cannot take the place of the Church, of which it is said: "Christ also loved the Church and gave Himself for it." The most consecrated and useful men and women in the land are found regularly attending the worship of the sanctuary. These are they that continue to bring forth fruit in old age. I am glad, therefore, to be counted among the lovers of God's House. I do not go to worship the minister, not just because it has become a habit. I do not want to remain away because the Church of the living God provides me with those spiritual values that only the Church can give.

J. N. Olweiler

Elizabethtown, Pa.

I go to Church because I feel it is my "Father's House," and just as a loving and dutiful child loves to go to his or her father's house, no matter how humble it may be, so do I get a peculiar joy in going to Church, no matter how simple the services may be. I do not need special music, or special attractions in the service, for I do not go to be entertained, but to forget for a little while the cares and worries of life and to receive from the reading and teaching of "His Word" courage and strength to face the trying situations of the present age. Then, too, I have always had the privilege of worshipping in the Church of my youth, and having been reared in a Christian home, where the work of the Kingdom and the upbuilding of the Church were always given first place, and the importance of its maintenance was always emphasized, naturally I grew up to love it and feel that the Church and its influences are an asset to any community. I trust as long as I am able, therefore, I shall endeavor to follow the example of the Master and go, as His custom was, to the synagogue on the Sabbath Day. Truly "I was glad when they said unto me let us go unto the 'House of the Lord'."

—M. B.

The first reason is that I will not allow the radio to encroach on the proper claims of religion. "I can hear better sermons on the radio at home than I can at Church," says one. All right; let us follow this idea to its logical conclusion. Let us do away with all Churches and the necessary expenses, and convert souls by electricity. Of course personal friendship and all that goes with it will have to go, too; but we are "on the improve," so let us move with the world.

The next reason that I go to Church is that, instead of being Christians in order to go to Heaven when we die, we should do all we can to make this earth a heaven.

The next reason why I go to Church

is that I would sooner listen to the preacher at the Church, even if I "don't like the preacher," than to stay at home and run the risk of having the Devil preach to me all his heretical and pernicious persuasions, thereby endangering my soul's salvation.

Another reason why I go to Church is that salvation, both for this life and for that which is to come, is an individual affair. "In the long way that I must tread alone," as the poet says, what was considered sufficient for society, may not be for the individual. —C.

In a recent issue of "The Messenger" the readers were asked to write stating why they went to Church. This brought

"WHY I GO TO CHURCH"

I go to Church 'cause Mother went
And took me with her, too;
Then Dad helped much to lead me
right;
To them the credit's due.

Perhaps I did not always know
Just all the preacher said;
Perhaps I played, or even slept,
But this habit with me stayed.

I go to Church 'cause Jesus went
Each Sabbath in Galilee.
What Jesus needed surely must
Be needful, too, for me.

I go to Church 'cause to my Lord
I owe my Life, my All;
A few short hours of every week
To give to Him, are small.

I go to Church 'cause when I joined,
I promised to Him how
I would be faithful to His House;
I would not break my vow.

I go to Church 'cause in that Church
I give the best of me.
I offer up to Him Who died
Myself, at Calvary.

And from that offering which I give
There comes a blessing real,
Given to all who go to Church
With reverent hearts and zeal.

I go to Church for all these things,
But most important this—
That in the Church I get the best
In life—for all are His.

Yes, when I feel discouraged, blue,
And skies are all so gray,
There's solace in His House of
Prayer;
I let Him lead the way.

If everyone would go to Church
For such a worth while reason,
A habit good is sure to grow,
And blessings come in season.

This world would be the better,
Not so full of sin and woe,
If to our Father's House of Prayer,
Like Jesus, all would go.

Ruth E. Clymer

Philadelphia

the question to my mind, Why do college students not go to Church? I asked a number, but the answers were vague and sometimes meaningless. Some of the reasons given for not going to Church were:

1. Uncomfortable seats—not true in most cases.
2. Have to sit too long—forgetting that each week he sits 15 hours in the class room without complaining.
3. Would go if attendance at college vespers was not required—I doubt it and am glad that that individual has to go to the vespers conducted at the college (the service lasts from 30 to 45 minutes here).
4. The Church is a center of gossip—even if true it would not concern the average student who is away from home.
5. Other reasons were: minister does not know

what he is talking about, too much dogma in Church, would rather sleep.

One stated that he went to Church to maintain a good standing with the faculty. I wonder how many go to Church with a similar view in mind?

In larger colleges and universities not controlled by the Church, infidelity among the faculty and wrongly directed scientific discussion might be given as reasons for the student's lack of interest in the Church, but that is certainly not true here at Catawba.

To interest the college student in the work of the Church will not be an easy task. However, it is necessary that more work be done in that direction if the Church is to move forward at the same pace as secular activities.

Darwin X. Gass

I like to go to Church because this service of worship on Sundays helps me to live on a higher spiritual plane.

Howard R. Omwake

President, Catawba College,
Salisbury, N. C.

I go to the table three times each day, so that I may keep myself physically fit. I have found that going to Church regularly helps me to keep well spiritually.

J. S. Z.

Marion, Pa.

We go to Church because Jesus set the example while on earth. He entered into the Synagogue on the Sabbath Day, as His custom was. We believe it is both the privilege and duty of His followers to attend and support the Church, so we go gladly, rain or shine. It is our faith also that—

"A Sabbath well spent
Brings a week of content,
And strength for the cares of the morrow;
But a Sabbath profaned,
Whatsoever be gained,
Is a certain forerunner of sorrow."

Mr. and Mrs. G. W. Hassler

Chambersburg, Pa.

I go to Church, first, because my parents took me to Church before I knew anything about it and I have gone to Sunday School and Church ever since I can remember. If I miss a Church service I feel as if I had lost something very precious and I do not seem able to feel right all week. I could do without eating as well as I could give up my Church-going. I am 71 years old.

A "Messenger" Reader

Baltimore, Md.

I go to Church for spiritual food and because of the sense of duty that I owe to God. "I was glad when they said unto me, Let us go into the house of the Lord."

C. E. Haulman

S. S. Supt.

Heidelberg Church, Marion, Pa.

I go to Church because I have found no better place to worship, no better place to express my gratitude to God for all His goodness, no better place to pour out my heartaches and disappointments and receive the strength I need to carry on. I like to be in the Church a few minutes before the service begins, in quiet meditation, and to read from the hymns that help me to forget, for the time being, the material side of life, and prepare me for the worship. In the quiet of the Church, in the singing of the gospel hymns, in the prayer and scripture, in the sincere and helpful message from the pulpit, and in the giving of alms, one can feel the sacredness of God's House. When all this is waiting for me in the sanctuary, I cannot miss going to Church regularly. Sometimes I have gone with a heavy heart and come away with a light and joyous spirit. Some may call it imagination, but I call it God.

A Regular Church Attendant

Bethlehem, Pa.

The Church is the only place where I find myself wholly in touch with those spiritual forces which lift me above the ordinary level of my routine and inspire me with a new purpose, giving a new meaning to life. My need for such an inspiration is just as great and just as sure as my need for food. Its value cannot be measured in money.

A Lawyer

Washington, D. C.

I go, first, because my parents took me when very young; second, because I want to worship God; third, because I like to meet the good people who go to the House of God, which gives me inspiration for the week ahead.

Lizzie L. Coblentz

Middletown, Md.

I go to Church because in my youth the example was set for me by godly Church-going parents, and in my confirmation vows I promised that I would attend to the work and worship of the Church faithfully. Why, therefore, should I not go to Church? I go also because I actually delight to be in the House of God, for there I meet with friends and together we worship on common ground. I go also to receive new inspiration for daily Christian living, which comes through the prayers, the hymns, and the preached Word. I go, too, to encourage the pastor and other Christian workers who share the responsibility for the advancement of God's Kingdom here on earth and if, perchance, for any reason somebody should look up to me as worthy of emulation, and be inspired to do likewise—to God be the glory! Finally, I go to Church regularly because I can find no conscientious reasons for staying away.

E. A. Butterwick

Perkasie, Pa.

The minister might be accused of going to Church because it is his business; his job demands it, and he is paid for it. Such an accusation, we feel sure, would be false, and evidence could easily be produced to prove the charge as false. However, the purpose of this symposium, we take it, is to see why other folks go to Church, just what Church does for them and what they get that makes it worth their while. Recently we put the questions to an Adult Men's Sunday School class, "Why do you go to Church? What do you get that makes it worth while? You give your means, your time, you brave all kinds of weather and hard country roads. Just what is it that you receive that makes it worth while to you personally? The following answers were given by plain, ordinary working men, farmers, miners, laborers; not one professional man among them, not one who would make any pretense to scholarship, not one high-brow, but rather a fine cross-section of substantial men who are in all ages and in all lands their country's pride and hope. The answers may lack technical perfection and theological accuracy. But they are gratifying and offer abundant evidence that the Church, now as she always has, still dispenses the indispensable values of life.

We shall quote a few of these answers to our question with brief comments on them.

1. "I can't tell just what it is, but I get great satisfaction. I get something I need. It is like eating when I am weak and hungry." Is that not quite sufficient? Is that not abundant reason for supporting the Church materially and morally? This man gets bread for his soul. "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. . . . Whoso eateth My flesh and drinketh My blood, hath eternal life." This man cannot tell just what it is he gets. He need not tell. His soul is satisfied because he gets the bread of life. His hungry soul comes to Church, just as his hungry body is seated at a table, and is satisfied.

2. "After I have worked with all kinds of people for a week I need a tonic. I can't get it any place except in Church, and if I miss it I don't get along right with the fellows the following week." Ah! Christ's Second Commandment is involved then, "Thou shalt love thy neighbor as thyself." Without a "tonic" which he could find nowhere except in the worship of the Sanctuary, this man could not be his best, could not be to his fellow workmen what he felt he ought to be and what his Lord required of him. Surely this man, too, gets a very worth while thing at Church. In these troubled times, troubled because selfishness is largely responsible for our present mess, this man's reason for going to Church should be a challenge to every troubled soul, and especially to those who have turned their backs on the Church.

A POET ON CHURCH-GOING

Mr. Edgar A. Guest, poet of the masses, says about Church-going: "I attend Church when I can, and do for the Church what I can, because I believe in it. I have found nothing in my religion that has interfered with my progress for a single moment. It has been my source of inspiration, strength and comfort, and I should be an ingrate and a fool to desert it now. Criticized, derided and belittled, ridiculed and mocked as it is, the Church still stands for all that is finest in our thought. It is still the mother of our greatest sons and daughters. I go to Church because I want my children to go to Church. I want them to know something more of this life than business and sport. I know only one institution that will teach them that they are divine. To say that I don't need the Church is mere bravado. I needed it when my father died; I needed it when we were married and when our babies were taken from us, and I shall need it again sooner or later, and need it badly. So I continue to go, though I hear the same things over and over again better said or worse said by men I know well and am fond of, or by men I personally dislike, or by total strangers."

3. "For twelve years I had quit going to Church. I was just careless. Then a great sorrow came into my life. I needed God, but when I tried to pray it was like speaking against a blank wall. Startled by my condition, I turned to the Church again. And in fellowship with God's people I found I could pray to a living Father." It is in communion and fellowship with God's saints that God is often made most accessible to us. "Where two or three are gathered in My name, there am I in the midst of them." In union there is strength and spiritual power. Only as each one feels himself bound to use his gifts readily and cheerfully for the advantage and welfare of others is God made real to us and in us. What better thing could a man wish to get than this, "Praying against a blank wall till I started to go to Church again, and in fellowship with God's people I found the God I had lost?" Here is a living testimony to the benefits derived from "communion of the saints."

4. "It is the finest way I have yet found to join in an organized way in making this really the kind of a world I would like to have it be."

5. "I find the companionship I enjoy most among the people who go to Church." Yes, let young people find their companionship among Church-going people, and there is reasonable assurance that they will not go far astray.

6. "I like to hear a good sermon." (We

had asked for perfect frankness in naming benefits derived from Church attendance and assured the class that any honest criticism would be cheerfully received.) Then continued the speaker, "We may hear more scholarly sermons over the radio, and more eloquently delivered. But the sermons preached by my pastors, past and present, have been far more helpful, sympathetic, understanding, and have done me more good." (What encouragement and comfort such a fine testimony is to many of us ordinary preachers, who can never be pulpit stars, and are seldom known beyond our immediate parishes!)

7. "In Church, in my own Church, I get the most real sympathy and help in my struggles with temptation and sin." "Church tramping" and "sermon tasting" were branded by this class of men as not very satisfying and even less helpful.

Many other benefits were named as growing out of consistent Church attendance. In a general way, however, they are covered by the above answers. These hard-working, thrifty men are not dupes. They expect something in return for every penny they invest and for the time and energy expended. In these days when it has become a popular fad to ridicule the Church as dull, insipid, unsympathetic, decadent, it is encouraging that these practical-minded men, and there are millions of them, receive invaluable benefits from Church attendance. The man who is sick and raving in the delirium of a burning fever neither knows what he needs nor what is good for him. Still less can he tell the benefits he derives from the physician's medicines. The raving critics of the Church are anaemic, diseased, sick souls; perhaps they are quite charming socially, and very efficient in matters of business. But in things of the spirit they need our sympathy, help and forbearance, because their judgment is that of sin-diseased minds. To give them what they want, would be like feeding sugar to a diabetic, or strychnine to a colicky baby; it would be for the Church to miss the purpose of her existence and failure to give the only things the Church has to give. Since the spiritually healthy find health and strength here, let the sin sick come, not to prescribe, but to be cured.

I. G. Snyder

I am glad to send my little testimony in answer to the "Messenger's" request with regard to Church-going people. I go to Church because it is God's House and I deem it a great privilege as well as a duty to go into the House of the Lord to worship. I also have a desire to testify for the Master in this way. I could not use words more fitting than to quote from that beautiful hymn—

"Take time to be holy, speak oft with thy Lord;
Abide in Him alway, and feed on His Word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Mrs. Faust.

St. Thomas, Pa.

1. I was taught by my devout parents from my infancy to go to Church and the testimony of the Scripture is that if a child is properly trained when he is young in the way he should live, he is not likely to depart from it in after years.

2. Apart from a devout Christian home, the Church is the only place where you really hear the Word of God read and receive the living truth of our Lord's life-giving mission for the unsaved world.

3. I go because the Church is God's House, a place where we meet in the faith and fellowship of a sincere desire to worship God. Our faith in Jesus Christ our Savior leads us to the place of worship.

S. S. Weaver.

Waynesboro, Pa.

Born of Christian parents, I early learned to love the Church, so through all my life I have kept close to it and have found much joy and happiness in all its interests. Now, in the evening of my life, I rejoice to go to Church for the renewing of my spiritual strength. I believe that nowhere can we meet our Lord and Savior as we can in the House of God. Then, too, in meeting others of the same mind, we encourage and strengthen one another for the difficult duties of this life. I go also to show my appreciation for God's wonderful love in caring for us at all times, even unto everlasting life, through the gift of His Son our Savior.

M. R. O.

York, Pa.

I have read that most excellent Church paper, the "Messenger", since May 1, 1879, and am glad therefore to bear testimony in answer to your request, as to why I go to Church. I have missed only two regular services since December 16, 1909, the day on which I moved here from Lewisburg, Pa., and have attended every Sunday School session since then. Although I reside outside of the eastern limits of this town and a quarter of a mile from the Church, I walk all the way and have done so at times in snow more than a foot deep. I attend Church regularly because I believe it the right thing to do. It is a necessary part of my Sunday duty to help along, with my presence and support, the Church to which I belong, and when there are no services in my own Church I am glad to attend other Churches.

W. H. Durst.

Centre Hall, Pa.

Why Do I Go to Church? Because I want to worship God with my pastor and my brethren. If I am ashamed to worship God before men, Christ will be ashamed of me before His Father in Heaven. I love to go to Church. I have not missed a service in our Church for the last forty years, except when I had broken bones and was confined to the house, and I have never missed reading our Church paper, not one number!

Abraham Yeany.

Mayport, Pa.

There are two reasons why I go to Church, both caused by an inner urge; for somehow I just have to go. Always there is spiritual uplift from the service, and I believe the worship and fellowship help me to grow a better life. Then, again, I go because I want to do all I can to help my Church be a worthy part of the Church universal. I want to help my Church to be what Dr. John M. Moore describes in "The Church of My Dreams":

"A Church with an adequate task,
The Church of the warm heart,
Of the adventurous spirit;
The Church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth,
(That ministers to little children;)
That knows no division of culture or class,
No frontiers, geographical or social;

THEODORE ROOSEVELT'S NINE REASONS WHY A MAN SHOULD COME TO CHURCH

1. In this actual world, a Churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and Church attendance mean the cultivation of the habit of feeling responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays come to Church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house as well as in Church. But I also know, as a matter of cold fact, that the average man does not thus worship.

5. He may not hear a good sermon at Church. He will hear a sermon by a good man who, with his wife, is engaged all of the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible he has suffered a loss.

7. He will take part in the singing of some good hymns.

8. He will meet and nod or speak to good quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard Church-going as a soft performance.

9. I advocate a man's joining in Church work for the sake of showing his faith by his works.

The Church that inquires as well as avers,
That looks forward as well as backward,
The Church of the Master,
The Church of the people,
The high Church, the broad Church, the low Church—
High as the ideals of Jesus,
Low as the humblest human;
A working Church,
A worshipping Church,
A winsome Church,
A Church that interprets truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A Church of courage,
A Church of all good men,
The Church of the Living God."
I want to do my bit to help make this

dream come true, for it is my dream, too.

E. A.

Ridgely, Md.

When I was converted to God and joined the Church, I made up my mind that I would make use of all the services which the Church provided for the help of its members, especially for those who were "babes in Christ," but also for others who had more maturity in religion. I go to Church also because Christ taught God's people to meet together for worship, both by precept and example. "As iron sharpeneth iron, so doth a man the face of his friend." We are told not to neglect the "assembling of ourselves together" for the worship of God and for mutual help. If we follow the example of the Prophets, Fathers and Martyrs of the early Church, we will not absent ourselves from the sanctuary. I go not only to receive personal help but, if possible, to help others to battle with the trials and temptations of this present life.

I loved to hear God's servants preach,

When fourteen was my age,

That Bible truths men's hearts might reach—

All found on sacred page.

My brethren's help I then did need,

I feel that need today;

From faith in Christ I'll ne'er recede,

But seek His help alway.

S. G. Ebersole

Greensburg, Pa.

Why do I go to Church?

1. Because of a Christian mother's influence.

2. Because I can truthfully say, "I love Thy Kingdom, Lord, the House of Thine abode."

3. Because of the influence on my family.

4. Because of the influence over my young men in Sunday School.

5. Because I want to help to bring the community into the Church and to bring the Kingdom of God into the community.

6. I love to worship our Lord, to Whom alone I can go for spiritual food.

Elder W. L. Jacoby.

Grace Church, Eden, Pa.

I am in my 82nd year and can say that I always attended Church regularly in my younger days and continue to go whenever possible in my old age. This is not so often in the winter time; but in the summer, when I can drive my horse, I go quite regularly, and in the winter some of my family are sometimes able to take me in their car. I attend Church at Cavetown, Md., the same Church to which my parents and grandparents before me belonged, in which they held office and I also held office, my family name having been represented in the Consistory for more than 80 years. With such a background, perhaps the chief reason why I go to Church can be found in Prov. 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it."

H. A. Reynolds

Edgemont, Md.

Trans-Atlantic Echoes

HERBERT W. HORWILL

London, England. — Most controversies of a hundred years ago awaken no response today, but the centennial of the Oxford Movement shows that the issues raised by Keble's famous sermon in July, 1833, are still as hotly disputed as ever. The party within the Anglican Church which claims to be most closely in the tradition of that movement has certainly laid its plans for the celebration in a provocative fashion.

When it announces "Pontifical High Mass by the Bishop of Colombo, in the Stadium of the White City, in the presence of the Bishop of London," and a "High Mass of Requiem for the Heroes of the Catholic Revival, at the Royal Albert Hall," it is little wonder that the Protestant Alliance has sent to the bishops a manifesto calling attention to "the undisguised Romish nature" of the program of celebrations, which,

it declares, bangs, bars and bolts the door against any co-operation from Evangelicals and loyal sons of the Church of England. The Bishop of Salisbury, in a letter to the *Times*, points out that this program is sponsored by the Anglo-Catholic Congress committee only, and is distinct from that which has been drafted by the official committee appointed by the Archbishop of Canterbury. "It is quite possible," he adds, "in

a comprehensive Church to celebrate a particular religious movement with differing degrees of emphasis." A cynic might, perhaps, suggest that the bishop's ingenious euphemism is capable of very wide application; for, after all, might not all our controversies—religious, political, social and industrial—be explained away as arising merely from "differing degrees of emphasis"?

Westminster Abbey.—Even in a museum it is sometimes necessary to clear the shelves of exhibits that have outstayed their usefulness. Westminster Abbey is not a museum, but a Christian Church, and the feeling is growing that it is hampered in its primary function by various large and inartistic monuments that no longer serve any rational purpose. In a recent address that has attracted much public attention, the dean, Dr. Foxley Norris, stated that more accommodation is urgently needed not only for the great national ceremonies but for the ordinary services. At present great masses of monuments are occupying valuable space. For example, it has been shown by actual measurements that, if Flaxman's monument of Lord Mansfield, a famous 18th century Chief Justice, were removed, there would be room for eighty-six more seats from which both altar and pulpit could be seen. According to the dean, there was too long a period when, for a small payment, anyone could have a monument in the Abbey, with the result that it contains "monstrosities, ugly memorials, inscriptions regarding undistinguished people and events, and some quite vulgar things"—in other words, much sheer junk. Moreover, of late years, the space available for additional memorials has become so restricted that some of the most eminent men in the empire could be commemorated only by a simple inscription on the walls or the floor. Dr. Norris has lately been doing something himself in the way of a little judicious rearrangement of monuments, but such changes can only be carried out by the consent of relatives of the persons commemorated, or, in the case of memorials erected at public expense, with the approval of the Government.

Notes and News.—The Bishop of Croydon has failed in an attempt to secure approval by Convocation for the policy of

the Sunday opening of cinemas according to the Croydon scheme. . . . It is being noted that, when polls are taken on the question of Sunday opening, the majorities in the South of England are generally in favor, while those in the North are hostile. . . . The discovery that Permanent Reservation of the Sacrament has been surreptitiously introduced into Winchester Cathedral and practised there for nearly a year has caused much surprise and has provoked a strong protest from a group of influential laymen in the diocese. . . . Dr. H. V. Stuart, Dean of Carlisle, who has just died, had often worked in the pottery, the factory, and the mine, in order to acquaint himself with the actual conditions of labor. . . . On returning to Westminster Chapel, Dr. Campbell Morgan has again gathered round him an audience of 2,000 for his weekly Bible lectures. . . . The "Christian World" is offering a 20-guinea prize for the best essay setting forth a practical scheme for the union of the Free Churches of England. . . . Dr. Bertram Lee Woolf, Professor of N. T. Exegesis in one of the constituent colleges of the University of London, has been called to succeed Dr. W. E. Orchard in the King's Weigh House pulpit. . . . The Foreign Missionary Committee of the Methodist Church will ask the next Conference to undertake a share in the work of evangelizing the Jews. A suitable young minister has already offered for this service.

Obiter Dicta.—Dr. J. A. Hutton thinks that, if Emerson were to come back and address a Group meeting, he would amend his famous epigram and beseech his hearers to hitch their star to a wagon. . . . What we need mostly nowadays, declares Dr. T. R. Glover, is to get away from the sheer indefiniteness which we call Christian charity, and to state clearly and emphatically what we believe. That is why he respects the Bishop of Birmingham and the Anglo-Catholics; they do not agree, and they do not pretend to agree; but they have thought out their position, and they make their meaning clear. . . . According to Dr. W. B. Selbie, Agnosticism on the one side and Fundamentalism on the other are but two different ways by which men avoid the responsibility of thinking things through and thinking them together for

themselves. . . . There is a danger, Dean Matthews points out, of identifying sanctity with infantilism, and there are saints in the Roman calendar and elsewhere whose saintliness is not a holy simplicity and singleness of mind, but an appealing childishness. . . . "The idealization of pain of body and mind in Christian devotional literature," says Prof. J. Alexander Findlay, "is not according to the mind of Christ. I do not deny that consecrated pain has produced beauty of character, but that is only because God can bring good out of evil."

New Books in England.—"The Christian in His Blindness" (Longmans), by the Rev. W. H. Elliott, is the book recommended for Lenten reading by the Bishop of London. . . . H. C. Luke's "Ceremonies at the Holy Places" (Faith Press) deals with the doctrine and ritual of the present-day Samaritans. . . . Prof. S. H. Hooke's "Myth and Ritual" (Oxford Press) discusses the relation of the religious ceremonies of the Jews to those of the Babylonians, Egyptians, etc. . . . "Origins of Sacrifice" (Murray) is a study in comparative religion by Dr. E. O. James, President of the Folk-Lore Society. . . . A feature of "The Year Book of Education, 1933" (Evans) is a series of three articles stating the case for religious education from the Anglican, Roman and Nonconformist positions. . . . The Rev. C. F. Andrews is writing a sequel to "What I Owe to Christ." It will be entitled "Christ in the Silence" (Holder). . . . In "The Oxford Movement and After" (Mowbray) the Rev. C. P. S. Clarke utilizes several letters hitherto unpublished. . . . A fascinating story of pioneer missionary work among the Maoris is told in "The Letters and Journals of Samuel Marsden, 1765-1839" (Kieck). . . . "Fulfilling the Ministry" (Cambridge Press) consists of lectures on pastoral theology by the late Bishop S. K. Knight, with an introduction by Bishop Henson. . . . Dr. James Morgan has produced a useful study of "The Psychological Teaching of St. Augustine" (Stock). . . . The Rev. Malcolm Spencer's "Building on Sand" (S. C. M.) is described as a Christian searchlight upon the bases of our economic life. . . . In "The Fool Hath Said" (Longmans) Dr. Cyril Alington, headmaster of Eton, deals with many of commoner arguments against religion.

The New Crisis in the Far East

(Christianity and Opposing Forces.) By Stanley High. (New York: Fleming H. Revell Co.)

Reviewed by DR. J. A. MACCALLUM

The increasing intensity of the conflict between Japan and China gives an added and immediate significance to this book. Every intelligent American owes it to himself and to his country to master the facts presented by Doctor High, for only thus will it be possible for him to understand the Manchurian drama and to see its relation to his own interests. The book is valuable not only for its presentation of facts in clear perspective but, even more, because of its underlying Christian philosophy. Here there is no sentimentalism but a realistic recognition of the fact that the world is one, a unitary system, and that therefore what happens in northern China has a definite and practical significance for the mid-western farmer in Iowa. In making this clear, Dr. High is particularly clever. His argument is so plain that even the unlettered man, with no knowledge of or interest in world politics, cannot fail to see that the price of hogs is contingent upon events that are taking place in the remotest sections of the globe.

It is true that within so brief a compass as the 128 pages of the book it would be impossible for the author to make a detailed statement of the backgrounds of the near-eastern problem and all the opposing currents of interest and opinion which are being drawn into that mael-

strom, but even though the reader may stagger occasionally under the burden of new names, both of personalities and places, he will nevertheless be carried forward rapidly by the rush of the events described by the author and the purposes he has visualized, and his interest will be sustained by the clear focus of the thought.

What every national needs to learn, almost before every other lesson, is to understand the motivation of other peoples, particularly of those whose interests collide with the interests of his own nation. Any one who reads this book will have a deeper sympathy for the Japanese, for while Dr. High is not a propagandist, and seeks to paint the picture objectively, there is no note of censoriousness in his attitude. When we realize that the Japanese population is almost 70,000,000 and is increasing at the rate of 650,000 annually, and that these millions are crowded into a territory less in extent than the state of Montana, it takes no imagination to comprehend the tremendous pressure for which an outlet must be found or there will be an explosion of most disastrous consequences. This danger, of course, does not justify aggression against a neighboring and pacific people; but human nature being what it is, there is nothing surprising in the course that Japan has taken,

So far as our national policy is concerned, we are handicapped by the fact that we have not entered the court with clean hands. Even though we are thoroughly convinced of our integrity of purpose, it is easy to see that this is not obvious to the Japanese. They naturally remember Mexico, Panama, Haiti, San Domingo, and other imperialistic adventures with immeasurably less justification, since our expansion was not due to overpopulation. Naturally the Japanese regard themselves as the victims of ill-fortune in that they have come upon the scene too late to get their share of unexploited territory. The fact that a new world opinion has recently developed tends to increase their truculence and irritation. These factors, in their combination, make a very delicate situation. Our public opinion should therefore be enlightened, so as to bring pressure upon our statesmen to handle the problem with all the tact and generosity and depth of understanding that they can command. War with Japan would not only be a colossal blunder but a colossal crime against humanity. Dr. High shows conclusively that there is a widespread Christian sentiment in Japan, so that intelligent and sympathetic American opinion is certain of a large measure of support among the common people there.

The author has done such good work with this book and has shown such a grasp of the various factors involved in the

problem, that a concluding remark may not seem unkind. The treatment is somewhat too sketchy and the style occasion-

ally gives evidence of too much haste. The book would also have been improved by an index.

NEWS IN BRIEF

CLASSES MEETING IN FEBRUARY, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

FEBRUARY 27:

East Susquehanna (7.30 P. M.), Christ, Lykens, Pa., Rev. W. R. Hartzell, Lykens, Pa.

Virginia (7.30 P. M.), St. John's, Harrisville, Va., Rev. C. E. Robb, Toms Brook, Va.

BOWLING GREEN ACADEMY

Some days are dark and dreary, yet very often the sun breaks through the clouds and brings gladness and cheer. We were having some cloudy days for the Bowling Green Academy salary fund, when several of our friends sent us some sunshine, in the form of contributions to that fund. The record reads: \$2.50 from A Friend in Philadelphia; \$5 from A Friend in Waynesboro, and \$10 from Mr. R. T. Paules. Total to date \$336.50. Thank you very much, good friends. Let us have some more sunshine! Please make all checks payable to Dr. Paul S. Leinbach, of the "Messenger."

A good friend in Nescopeek writes: "Enclosed find my check for my 'Messenger.' I do not want to miss a single number, for if I do I miss a whole lot of good things."

The offerings for Foreign Mission Day are being sent in to the Board of Foreign Missions. Great surprises greet the eyes of the officers in the different amounts received. Many of them are liberal.

The many friends of Rev. Dr. S. L. Whitmore, one of our oldest and most respected ministers, will be sorry to learn that he is in Deaconess' Hospital, Freeport, Ill., for observation. He is suffering from an ailment of several years' standing and we join in hope and prayer for his recovery.

"Cannot get along without the 'Messenger.'" So writes a cherished friend from Wilkes-Barre. We wish we had not less than fifty thousand friends with the same conviction.

Rev. L. D. Benner, of St. Luke's Church, Phila., gave a helpful talk on "Fellowship with God" at the Ministerial meeting in the Schaff Bldg. Feb. 20. The Minister's Association is planning for a most helpful Ministerial Retreat on Mar. 6.

On Jan. 29, the Willing Workers of the Dryland Reformed congregation, Dr. C. A. Butz, minister, observed its 18th anniversary. Over \$12,000 were reported raised during this period and expended on current expenses, etc.

One of our faithful friends, a busy business man in Lock Haven, Pa., writes: "You know it is impossible to be without the 'Messenger.' It is full of valuable information of all kinds."

Up to February 15, 5,426 packets for the Stewardship Essay and Poster Contest were sent out on request. It is most gratifying to note that the interest is widespread throughout the entire Church. Thus far, requests from 47 Classes have been received.

Rev. Harry E. Shepardson, treasurer of Lancaster Classis, in sending a monthly remittance for Foreign Missions, wrote: "We will soon be in the season of Lent when we are hoping that the people will

respond more liberally in the support of God's Kingdom."

The Executive Committee of Philadelphia Classis meets at 10 A. M., Mar. 6, to receive Rev. Calvin H. Wingert from Reading Classis, to confirm a call to Mr. Wingert from the Church of the Ascension, Norristown, and provide for his installation, and to fix officially the dates of the meetings of Classis as follows: Adjourned meeting, May 1; Fall meeting, Tues., Oct. 17, and Annual meeting, Monday, Jan. 22.

Mrs. David A. Miller and other teachers are conducting a "School of Stewardship" in St. John's Reformed Church, Allentown, Pa. There have been classes for women and for young people, both young men and women, and also one for the children on Saturday afternoons. This plan of having classes during the week focuses attention on Christian Stewardship even more definitely than when Stewardship is taught in connection with other subjects.

First Church, Philadelphia, has a number of participants in the Stewardship Essay and Poster Contest. Miss Edith Krause, one of this spring's graduates from the Tennent College of Christian Education, is giving fifteen-minute periods of instruction in Christian Stewardship in two of the Departments of the Sunday School and will probably continue this teaching for some time after the Contest is closed.

The topic, considered at the meetings of the Chapters of the Reformed Churchmen's League in March, is one of unusual interest. Dr. E. M. Hartman, headmaster of Franklin and Marshall Academy, is preparing the program and material on "The Boy—a Problem, a Possibility, a Responsibility." At this point the members of the League link up with the oncoming generation and study the inter-relations between the two generations, the men of today and the men of tomorrow.

Although the requests for literature for the Stewardship Essay and Poster Contest have exceeded those received last year at this time, there are, doubtless, many young people who might be induced to study this subject and would write an essay or make a poster if given a little additional encouragement. Some congregations are offering local prizes, and report that the interest and participation of their young people in the Contest is most encouraging.

The topic for Group E of the Stewardship Essay and Poster Contest, "What Modern Methods of Church Finance Will Stand the Christian Test?" is a most timely Stewardship topic, and has aroused a great deal of interest. Requests for literature by Sunday School teachers and officers already have exceeded the total number of requests for that Group in any former year. The subject is a thought-provoking one, and the essays should be well worth reading.

Heidelberg Church, Thomasville, N. C., J. A. Palmer, pastor, observed the 15th anniversary of the present pastorate on Feb. 5, with a splendid congregation present. The outstanding accomplishment, in a material way, in these years has been the securing of one of the finest and most valuable sites in the city for a new Church. A new edifice is very much needed, but we are glad not to be overburdened with indebtedness in these times. We have some

THE REV.

DR. ABNER S. DE CHANT

The Rev. Abner S. De Chant, D.D., of Hanover, Pa., passed away peacefully Sunday morning, Feb. 19, after three days' illness from pneumonia. His devoted wife and children were at his bedside. The funeral service was held Tuesday, Feb. 21, at 2.30 P. M., in Emmanuel's Church, Hanover, of which Dr. De Chant was pastor emeritus. An account of the life and labors of our old friend will be given later.

debt, but no one is embarrassing us on account of it.

"There will be about 50 essays written in our Sunday School," writes Rev. Richard Rettig, pastor of the Swiss Reformed Church, New Glarus, Wis. In another communication, Mr. Rettig states that his entire Catechetical class is participating in the Contest. There is no better way to encourage Stewardship thinking and living among young people than through participation in the Stewardship Essay and Poster Contest, and we congratulate the Churches and pastors who are participating in the Contest.

Dr. C. A. Butz, Bethlehem, Pa., conducted installation services in Zion Church, of that city, on four occasions using specially prepared services, except that of consistory, and preaching sermons touching on the work of each, viz.: the Consistory, officers and teachers of the Sunday School, officers and committees of the Junior and Intermediate Christian Endeavor Societies, and of the W. M. S., the G. M. G. and Mission Band. He also installed the officers and chairladies of committees of the W. M. S. (a union organization) at the Dryland Church, using the service prepared by the Synodical Committee.

Another Classical Association of the Reformed Churchmen's League has been formed, through which it is hoped to create a wider interest in men's work and in the organization of local chapters in Ohio. This organization was formed at Mineral City, Ohio, at the meeting of the East Ohio Classis. The officers are as follows: President: John B. Mohler, North Canton, Ohio; vice-president: R. C. Bahler, Sugar Creek, Ohio; secretary: Geo. W. Ziegler, Massillon, Ohio; treasurer, Albert Trachsel, Louisville, Ohio. It should easily be possible to form a number of Classical Associations of the Reformed Churchmen's League in Ohio, where there are tens of thousands of men who make up the membership in the local Churches.

The estate of the late Henry Bobb, M.D., of East Greenville, Pa., was ordered distributed last week by Judge Holland in Montgomery County, Pa. Dr. Bobb, who died in 1919, left a will creating a trust fund from which his widow was to receive the interest during her life. Mrs. Bobb, who lived with her daughter, Mrs. Mary Bobb Schaeffer, in Philadelphia, died late in 1932. The distribution of the estate has, therefore, just been made. It leaves a scholarship fund of \$1,900 to Franklin and Marshall College in memory of the testator's son, Eugene H. Bobb, '95; \$950 to Bethany Orphans' Home, Womelsdorf;

\$950 to the Board of Home Missions for two Church building funds, in memory of testator's wife, Mrs. Maria C. Bobb; and \$950 for the Board of Foreign Missions.

The Men's League of Christ Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, held its second annual Father and Son Banquet Feb. 14, with about 75 men and boys present. Mr. D. S. Eckhardt, the League president, was toastmaster. The speaker of the evening, Mr. M. A. Dively, assistant superintendent of Schools in Blair County, was introduced by Attorney G. Nevin Dively, his nephew and a member of the League. Speaking on the subject of "Religion," he cited the need of growth in our religious attitudes. Music for the banquet was furnished by a male quartet, assisted by the Church organist, Mr. Harry Hitchen. Preparations for the banquet were made under the direction of Mr. John Royer.

The Adult Bible Class of St. Paul's, Summit Hills, Pa., Rev. Edgar W. Kohler, pastor, celebrated its 25th anniversary as an organized Bible Class with an annual banquet and special program on Feb. 7. During the past year the class also registered the largest attendance in its history, the total attendance for the year 1932 being 3,845. The anniversary addresses were delivered by Rev. F. H. Pascoe and Prof. A. C. Moser. A picture of this splendid class appeared on the "Messenger" cover Jan. 26. The annual Foreign Mission Day service was held on Feb. 12. The service was well attended and a fine spirit was manifested and a generous offering was given for the work of Foreign Missions. The service furnished by the Board was used with a number of additions made to the service. At the morning service the pastor preached on "The Motive of Foreign Missions."

In connection with the picture of the Junior Heidelberg League of Lykens, Pa., which appears on our cover page this week, it may be helpful to others to give the order of service which is followed at the meetings of this interesting organization. After a prelude by the pianist, all sing "The Lord is in His Holy Temple." The Lord's Prayer hymn and Apostles' Creed follow. One of the Juniors then reproduces a story from the "Reformed Church Messenger." The lesson study is conducted by the counselor. The roll call, reading of the minutes, offertory offering and closing hymn follow. Then is given the Salute to the Bible: "I pledge allegiance to the Bible, I will love its stories, I will listen to its teaching, in my home and in my school, at work and at play. I will do my best to do the right as the Bible tells me." Weekly meetings are closed with a recreation period.

A very impressive memorial service was held last Sunday morning in Calvary Church, Reading, Pa., in honor of Miss Sara E. Kriek, our missionary nurse in China. The service was in charge of Dr. Albertus T. Broek, pastor. Dr. Allen R. Bartholomew delivered the sermon, using the text, "This that she has done shall be spoken of as a memorial of her." Calvary Church for a number of years had supported Miss Kriek, and it is proposed to raise a Memorial Fund that the work to which she devoted her life may be carried on. Dr. Bartholomew also made a brief address in the Sunday School, telling of the need of physicians and nurses in our China Mission. He said, "If a capable nurse would offer her services to fill the place of Miss Kriek, I fear our Board would not appoint her because of a shortage of funds." Here is a crying need that should be a challenge to nurses as well as to purses.

The Western Section of the Alliance of Reformed Churches, which met in Washington, D. C., Feb. 14-15, enjoyed a splendid program, Drs. Christopher Noss and F. W. Leich representing our Church on the program. Dr. Chas. E. Schaeffer was chosen as the new president of the Section, with Elder Harry E. Paisley as treasurer. Others

in attendance from our Church included Drs. Allen R. Bartholomew, Geo. W. Richards, Chas. E. Miller, Geo. L. Omwake, Howard R. Omwake, J. M. G. Darms and Paul S. Leinbach. Plans were announced for the General Council of the Reformed and Presbyterian Churches, which is to be held in Belfast, Ireland, June 20-28. The opening sermon at the World Alliance meeting will be by the retiring president, Dr. George W. Richards, Prof. Nevin C. Harner of the Theological Seminary will also be on the program.

The Reformed Church Young People's League of Philadelphia will hold an Installation Rally at Calvary Church, 29th St. and Lehigh Ave., Thursday, Mar. 2. Rev. G. H. Gebhardt, of First Church, Phila., will be the speaker. Rev. Dr. Frank H. Fisher, pastor of Calvary Church, will install the new officers of the League, who are: President, Miss Virginia Hoar; vice-president, Mr. Robert Dillman; secretary, Miss Helen Stone; treasurer, Miss Florence Keating. Special musical numbers will be rendered. Delegates from all the Churches of Philadelphia Classis are expected to attend. A business meeting and sledding party for the executive committee of the League was held Saturday evening, Feb. 11, at the home of Mrs. William Sheckler, of Upper Darby.

Student John A. Kleinginna, who served the Church of the Incarnation, Newport, Pa., Rev. W. D. Mehring, pastor, during the interim when the Church was without a regular pastor, conducted the services on Feb. 5, while the pastor took care of the Sacrament of the Lord's Supper at the Reformed Churches at New Bloomfield and Markleville, where Student Kleinginna has been supplying for some months. The Boy Scouts attended the evening worship in a body on Feb. 12, when the pastor preached from the text, St. John 10:10b. A number of weary travelers are finding refuge in the local jail each night. The pastor has visited and supplied the quarters with a Bible and Scripture pamphlet. Foreign Mission Day was fittingly observed, the service, "My Father's World," being used. The pastor delivered an appropriate address, and the offering was received through the coin card system. The "Newport News" is publishing each week, for the interest of its readers, under the caption, "Daily Bible Readings," selections from the Scripture pamphlet prepared for 1933 by the pastor.

Through the graciousness of the Board of Christian Education and the kindly consent of the other Boards, an office has been provided for the Reformed Churchmen's League in the Schaff Building. It was felt that this work is quite separate from that of the Executive Committee under its present restricted program. Then, too, the matter of men's work in the denomination is of such a wide scope and content, that it requires intensive study and personal attention on the part of anyone charged with the duty of its propagation and promotion. We will welcome members of the chapters, laymen and pastors who are visiting in Philadelphia, and will be delighted to greet them in Room 714, and have them give us their counsel and encouragement. This is not a one man's job—to bring 100,000 men in the Church into closer fellowship with Christ and with one another, and to have them get behind the whole program, local and in the denomination. It's every man's, every Churchman's job, and will call for the best that is in all of us to do it well. So help me, please, writes Dr. Darms.

MEETING OF GOSHENHOPPEN CLASSIS

Goshenhoppen Classis met for its 60th annual session in Trinity Church, Pottstown, on Monday, Feb. 6. The opening sermon was preached by the retiring president, Rev. Howard A. Althouse. The following officers were lected: president, Rev. Earl G. Wolford; vice-president, Elder

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F. H. Beetz; treasurer, Rev. Calvin M. De Long; and statistical clerk, Rev. G. W. Hartman. Rev. Mr. Hartman also continues as stated clerk. All of the charges were represented by their respective pastors and delegates and elders. One of the two licentiates of Classis, Harvey M. Lytle, was also present and read a brief parochial report, following the reading of the parochial reports by the pastors. The stated clerk read the interesting report forwarded by Rev. Paul M. Limbert, Ph.D., who at this time is without a charge and who is still connected with the Teachers' College of Columbia University. In the absence of Licentiate Ralph D. Althouse, his parochial report was read by his father, Rev. Howard A. Althouse. Goshenhoppen Classis continues to have under its care four students for the ministry as follows: J. Paul Kehm and C. Harry Kehm, mid-dlers in the Theological Seminary at Lancaster; George E. Herbert, a junior at Ursinus College; and Charles E. Link, a sophomore at Ursinus.

Rev. Franklin H. Moyer, superintendent of the Phoebe Home; Dr. Joseph H. Apple, president of Hood College; and Dr. Christopher Noss, missionary to Japan, were present and were recognized as advisory members, and each one briefly addressed the Classis.

The treasurer's report showed that total receipts for the year were \$23,168, of which amount \$18,492 was for the Apportionment. The total receipts were \$6,558 less than the preceding year. The following congregations, however, paid their Apportionment in full: St. James, Limerick; Wentz's, Worcester; Christ, Mainland; and Grace, West Point. The last three constitute Wentz's Charge. Another feature was that the New Goshenhoppen Church, East Greenville, and The Good Shepherd Church, Boyertown, raised more money for benevolence during the Classical year than for congregational purposes. Inasmuch as the Apportionment has been reduced, Classis emphasized the importance of trying to raise the amount in full by making an Every Member Canvass in every congregation where feasible. The present membership of the Classis is 8,255, as over against 8,272 in last year's report. The Old Goshenhoppen Church celebrated its bicentennial anniversary during the year. The following were appointed as a Classical Committee to promote interest in the dedication of the new building at the Phoebe Home this coming spring: Revs. G. G. Greenawald, J. N. Blatt,

Scott F. Brenner, and Elders Moses J. Schell, James A. Tagert, John C. Keinert, and Robert Little. Classis also overtured the Eastern Synod to consider the welfare of licentiates within its bounds, and recommends that large parishes absorb the unemployed licentiates in the capacity of assistant pastors. Such action will increase the efficiency of the large parish and will afford invaluable training as well as a livelihood for the licentiate.

Classis will meet for its fall session in the First Church, Royersford, Monday, Oct. 23, and for the 61st annual session in the Falkner Swamp Church, New Hanover, on Monday, Feb. 5, 1934.

Rev. Scott F. Brenner fittingly expressed the appreciation and gratitude of Classis to the pastor, the Consistory, and the members of Trinity Church for the royal entertainment received.

TO OUR CHURCH WOMEN

The action of the Senate of the United States, which voted by a great majority to repeal the Eighteenth Amendment, with no provision against the return of the saloon, is the greatest blow our Government has met. At the instigation of the Underworld the old liquor traffic leaders, and a small group of capitalists, the Eighteenth Amendment is to be thrown out of the Constitution where it was placed by 46 out of 48 states. Drys who compromised in the campaign have been the worst opponents.

The scene in the Senate was deplorable. The redeeming feature was the splendid fight by the little group of 23, among whom was the one woman, the Senator from Arkansas. Men who have hitherto stood by the Constitution would not listen to Senator Glass, Senator Borah, Senator Robinson of Indiana, and others, who fought to the last for the law, telling what would happen through its repeal.

The vote for Repeal goes again before the House on Monday. We can only pray that they will defeat it as they did before, but our hope in men has been greatly lessened by the events of the past week. The presence of the brewers in the galleries and the glee with which they received the decision, made clear the influences that have worked, and will work while many of our Church people have not lifted their voice or their hand to prevent return of the saloon, which Senator Glass called "the greatest crime-breeding place of this Nation." This vote guarantees that return unless the states prevent.

The propaganda of the press has misled people who do no thinking for themselves and will not secure the facts. Certain groups state "the Church must not deal with politics." Then the Church had better stop praying "Lead us not into temptation, but deliver us from evil." Genuine prayer means genuine effort.

The women of this Nation, who must protect the children when men fail, will stand. They are coming to a Convention in Washington, April 12 to 14. Full information will be given from our office, 104 Kellogg Building. Much depends upon this Convention. The new administration will probably be in action. Plans for defeating the ratification of this Repeal will be presented. It is possible to do it, even though everything seems against us. We can win overwhelmingly if the women will stand together when the question comes to the People of the States. The men in Congress will reap what they sow, but unfortunately the women and children will also reap, and for the sake of the children no normal woman will refuse to enter into this contest.

The "Wets" show the hypocrisy of their statement—"never the saloon." They never fought it. They have moved every evil power to bring it back and are prepared to restore old evils at the earliest possible moment. They now assume all responsibility for whatever happens. Will you leave

it with them? THEN YOU ARE RESPONSIBLE.—Mrs. Henry W. Peabody, Chairman, The Women's National Committee for Law Enforcement.

MISSIONARIES SWELL THE FUND

By Charles E. Schaeffer, D.D.

To date the missionaries of the Board of Home Missions have subscribed more than \$10,000 to the Debt Liquidation Campaign of the Board. This represents more money than the entire Church gave the Board on Home Mission Day. Another cogent fact in the analysis of the missionaries' subscriptions is that from them as a group a more unanimous response has been given than from any other group within the Reformed Church. At best the missionaries are not high salaried men, which makes this act of theirs an eminent example to other ministers as well as laymen in our Church. Most of them are making these subscriptions on such portion of their back salaries as they might designate, and in this way part of their back salaries has been released and they have profited by the insurance which has been made possible for them, either in their own name or in the name of some one whom they might designate. These missionaries are displaying a beautiful spirit of self-sacrifice and co-operation in the Board's endeavor to finance its work. They have earned their salaries due them from the Board, they are entitled to them but they are perfectly willing to devote part of what the Board owes them to this fund. There are other ministers in the Church who receive much larger salaries, and who receive the same promptly from the congregations they serve, who have not subscribed and who have shown little, if any, interest in the campaign, which has been made a necessity because of the failure of their congregations to pay the Apportionment.

The first \$100,000 of this Debt Liquidation or Mortgage Redemption Plan is now subscribed, and our campaign directors inform us that the surface even in the eastern section of the Church has not yet been scratched. Out of their experience in other campaigns they assure us that the second half of the goal is more easily secured than the first half, because of the momentum which is acquired as the campaign moves forward. The campaign might be consummated almost immediately if all our pastors would respond to our challenge in the same practical manner which is so characteristic of our missionaries. It is not altogether fair that the bulk of our ministers should impose upon our missionaries the hardship involved in long deferred salaries, and then allow the same missionaries out of their meager incomes to devote a generous portion to the liquidation of a debt which was incurred because of unpaid Apportionment. If there is any spirit of justice and brotherly love existing in the hearts of our ministers they will seek at once to correct the situation which has arisen among us and throw themselves wholeheartedly into this enterprise, by themselves subscribing to the fund and by getting some members and friends to subscribe. Do it now, and thus make it possible for the Board again to function normally in the carrying forward of the great and important work entrusted to it.

CEDAR CREST PROFESSOR'S SURVEY IN PRESIDENTIAL COMMISSION REPORT

President Hoover's Commission which has just published its 1,500-page, two-volume book, "Recent Social Trends," includes the findings made by Professor Charles J. Bornman of the Sociology Department of Cedar Crest College. The recently published volumes constitute the first panoramic study of all American life on the farm, in the factories, and among urban conditions. Professor Bornman's con-

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tribution includes his intensive study of two important farming counties in Wisconsin, one of which includes the town of Plymouth, which is called "The Cheese Capital" of all the world. Mr. Bornman's studies of Richland, near Reading, and all counties in Tennessee, Kentucky, and Virginia, are also in this volume.

In the same chapter with Mr. Bornman's findings many interesting conclusions about farm life are drawn. The most important of these is the disappearance in America of towns of the population of 1,000 people or less. There are also noted changes in agricultural methods, a gain in the interdependence of small towns, greater stability attained by some small villages because of their specialization, and stability of population of small towns. There is also a tendency when there are four or five small towns together for one of them to become the center, with the others losing their importance. For example, Barron, Wisconsin, has specialized in the breeding of dairying cattle, for which it is known all over the world.

ST. PAUL'S CLASSIS

The 73rd annual meeting of St. Paul's Classis convened Feb. 7, 7:30 P. M., in St. Mark's, New Hamburg, Pa., the Rev. Harold R. Ash, pastor. The opening sermon was delivered by Rev. J. Stanley Richards, retiring president, on the text: Phil. 3:13-14. Rev. R. Ira Gass of Cochran, was elected president. Other officers elected were: vice-president, Elder F. P. Miller, Sharon; stated clerk, Rev. W. H. Kerschner; corresponding secretary, Rev. V. A. Ruth; treasurer, W. W. Ehrget, Meadville. Elected to permanent committees were: Committee on Education, V. A. Ruth, Fred M. Aubel, R. Ira Gass; Missionary and Stewardship, J. W. Neville, W. M. Diefenderfer, F. P. Miller; Evangelism, V. J. Tingle, Harold Borland, H. R. Ash. The sessions were well attended by delegates. The temperature outside was zero, and below; but within there was a warm feeling of friendship and mutual concern over the difficulties the Church is facing in these uncertain times. There was a loss in membership, as well as in current and benevolent receipts, during the year. There was, however, a strong feeling that we must carry on in spite of difficulties, and be ready for even greater sacrifices for our beloved Church.

Victor A. Ruth.

CENTRAL OHIO CLASSIS

The Central Ohio Classis met in regular session in Trinity Church, Upper Sandusky, O., the Rev. George W. Good, pastor loci. The sessions of Classis opened at 2 P. M., Tuesday, Feb. 7, with the opening sermon

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being preached by the Rev. R. Elliker of Gallon. The sacrament was given to the members of Classis. The sessions of Classis were presided over by the president, Rev. E. E. Young, of Delaware. Interesting discussions were raised relative to the administration of baptism to children of non-church people and of the reporting or non-reporting of inactive members. A request

was brought forward to Classis to have the name of St. Jacob's Church of the Waldo Charge removed from the records of Classis because this Church no longer exists. An agreeable arrangement has been made between Classis and the Ganges Church which came into Classis at a previous meeting from Northwest Ohio Classis. Rev. Mr. Cox becomes pastor of this congregation.

At present there are no vacancies. Classis adjourned to meet in the Sugar Grove Church after having elected the following officers for the coming year: President, Rev. Frank R. Zartman; vice-president, Rev. Reuben R. Elliker; corresponding secretary, Rev. H. A. Blum; treasurer, Mr. Frederick; stated clerk, Rev. John F. Winter.

R. W. H.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE MEANING OF LENT

Text, Matthew 6:17, 18, "But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee."

Lent is the name given to the forty days from Ash Wednesday to Easter, the six Sundays of the period not being counted as fast days.

The existence of such a fast can be traced back to a very early date in the history of the Christian Church. Originally it seems to have lasted only forty hours, in commemoration of the time between the crucifixion and the resurrection, but gradually the forty hours became forty days, referring to the forty days' fast of Moses, Elijah, and our Lord.

The word Lent is derived from the Anglo-Saxon "lencten", spring, because at this season of the year the days lengthen. Someone has well said, "As the days are lengthening and the light increasing in the natural world, so the spiritual light is to be made to increase in the Christian believer through the exercise of repentance and through fasting."

In some places the fast consisted in total abstinence from all kinds of food until evening, on all days except Sunday. In other places it meant abstinence from meat and wine. Generally the fast was accompanied by the cessation of everything having a festal character, and the Church services assumed a more sombre aspect.

The Lenten season properly begins on Ash Wednesday, which this year falls on the first of March. It is so called because in the Roman Catholic Church the faithful are on this day bestrewn with the ashes of the burnt palm branches consecrated in the Church on the Palm Sunday of the previous year, as the priest solemnly says in Latin, "Remember, man, that thou art dust and unto dust thou shalt return." In Protestant Churches the Lenten sermons usually begin at this time.

The day before Ash Wednesday is called Shrove Tuesday, from the word "shrive", which means "to confess sin," because it was customary in the Roman Catholic Church to go to confession on this day and to be "shrived", or absolved, so as to be better prepared for the observance of Lent. In German the day is called "Fastnacht." It is, perhaps, more properly spelled "Fasnacht", a name which has nothing to do with "fasten", or fasting, but which is said to be derived from "faseln", to act or play the fool, because in the old Catholic times in Germany they held carnivals on this day. Shrove Tuesday usually marks the cessation of all festivities in the Church until after Easter Sunday.

The six Sundays in Lent are generally given the following Latin names: Invoc-

avit, Reminiscere, Oculi, Laetare, Judica, and Palmarum. All of them with the exception of the last one are the opening of the Introit in the Latin Church. The Germans have a system of mnemonics by which they remember the order of these names, as follows: "In's Richters Ofen Liegen Junge Palmen," meaning "In the Judge's furnace lie young palms."

The Gospel lesson for Ash Wednesday, from which our text is taken, presents Jesus' idea of fasting and of laying up treasure. In the words of the Twentieth Century New Testament His reference to fasting is given as follows: "And, when you fast, do not put on gloomy looks, as hypocrites do who disfigure their faces that they may be seen by men to be fasting. That, I tell you, is their reward! But, when one of you fasts, let him anoint his head and wash his face, that he may not be seen by men to be fasting, but by his Father, who dwells in secret; and his Father, who sees what is secret, will recompense him."

This is a fitting introduction to the Lenten season. Many of the Lenten observances are merely outward, and do not deeply affect the heart and the life. True fasting is not merely a physical exercise, such as abstaining from some kinds of food, but a spiritual exercise, a reconsecration to God such as will not only consist in, but result in, the giving up of occupations and pleasures such as are not in

harmony with the holiest aspirations of the soul.

But a proper observance of Lent must not and cannot result in a sinking, at the end of the season, to the same level on which we stood before, but in a permanent standing on higher ground, nearer to God. If we use the Lenten season in the right way, we shall be forever rid of some of the obstacles that have stood in the way of our highest spiritual development, and the Father will recompense us with true helps to perfection.

Lent is the monument the Church has erected in memory of the greatest battle that was ever fought and the greatest victory that was ever won. Some have called it "the forty days' battle of the wilderness." It was the battle that Jesus fought with Satan. All through the forty days He fasted and fought. He won the victory over the world, the flesh, and the devil, and proved Himself worthy of the great work of redeeming the race. The battle was not ended and the victory was not completely won until Jesus exclaimed on the cross, "It is finished," and made the victory perfect and permanent by His resurrection on Easter morning.

Some persons give up certain luxuries during Lent, such as candy, chewing-gum, ice-cream, and the like; some omit certain amusements and pleasures as a self-denial. While it is all right to give up some of the sweet things as a form of fasting during Lent, would it not be well, or even better, to get rid of some of the bitter and mean things of life, such as selfishness, envy, jealousy, and hatred, if they have invaded your heart?

I think the best way of observing Lent is to take up something instead of giving up something. Let Christ dwell in your heart more fully and let Him have sway over your will, and many of the evil things will disappear as the darkness disappears when the light enters. Put on the Lord Jesus Christ and you will find that many things will drop off of themselves.

The story is told of a boy who was in a paint shop and dropped a small dash of red paint into a keg of white paint, and to hide his trick he mixed the white paint all up. When the painter came in he said, "That keg of white paint isn't very white. I wonder what's the matter with it?" In spite of the boy's effort to destroy the traces of his wrong deed the painter could detect it.

One mean little sin will spoil the whole character, no matter how hard one may try to hide it by mixing it with a good life, just as one drop of red spoiled the whole keg of white paint. Ask Jesus to help you to get rid of the little sins and you will have no trouble with big sins. It has been said that the little sins open the door for the big sins to come in.

If you keep near to Jesus, His love will keep you from wanting to do anything that Satan tempts you to do. The best observance of Lent is that which results in closer fellowship with Jesus.

"Consecrate me now to Thy service, Lord,
By the power of grace divine;
Let my soul look up with a steadfast
hope,
And my will be lost in Thine."

WHY I GO TO CHURCH

Hon. John Wanamaker

You might just as pertinently inquire, "Why do I eat?" or "Why do I sleep?"—because I find one is just as necessary to my well-being as the other.

I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances.

Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's Kingdom upon earth.

For four years, while Postmaster General under the Harrison administration, I traveled nearly 100,000 miles, in order to be present each week at my own Church.

I have made it the rule of my life to be in my regular place each Lord's Day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together.

I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness, he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined.

MANY SHALL COME

A Story By

Elizabeth Clarke Kieffer

(Continued from last week)

XIV.

Towards morning there was the noise of a scuffle in the front of the house, and presently a half-grown boy, his face red and swollen with weeping, burst into the room, followed by the irate atriensis. "Why, it is Mark," cried Bartholomew. "I thought they had taken you, lad!"

Marcus signed for the atriensis to leave them, and the boy panted out his story. "They seized me," he said, "but I left my loin cloth in their hands, and ran naked to the house of Reuben the scribe, who is my teacher. He gave me clothes, and kept me with him until John and Nicodemus came in on their way to the trial. John bade me follow and wait outside the gate, in case he wanted me to carry a message. Peter was at the gate, too, and John got him admission to the courtyard. But I think something terrible must have happened to him there."

"Why, what do you mean?" cried Thaddeus turning pale.

"Why, he came out later—I remember, it was just after cock-crow. And his face was white—white as linen. I plucked his sleeve, but he only beat his breast and rent his garment and cried out, 'Before the cock crew twice! Before the cock crew twice!' just like that. I dared not follow him for fear John might need me."

Bartholomew and the others groaned. "Oh, our poor Peter!" he cried. "This is the worst humiliation his impetuosity ever brought upon him!"

"What is it? Can you guess what happened?" begged Tertia and Mary.

Thaddeus turned to them, his eyes streaming. "Jesus forewarned Peter that before the cock crew twice he should three times deny Him."

"But what happened afterwards?" urged Marcus, too eager to pause more than a moment over the fall of poor Peter.

"Well, after a long time, when I was getting sleepy, John came out with this tablet, and bade me find the centurion, Marcus Caelius, and give it to him. I asked him how things were going, and we would only say "Badly" and give me a hug. I ran to the Praetorium, and a soldier told me Caelius would not be there until morning. So I scaled the city wall—the gates are not open yet—and I have run all the way to Bethany."

He gave John's message and sank into a chair, where he began to sob hysterically, and Tertia poured him a glass of wine while Marcus read aloud from the tablet he had opened.

"They will take Him to Pilate," wrote John. "They have convicted Him of blasphemy, but cannot inflict the death penalty, although I think that they would risk it if the procurator were not in the city. Nothing short of crucifixion will satisfy them, so they will bring Him to court on charge of treason and inciting the people to rebellion. Let the disciples know if you can do so without wasting time, but they can do nothing. Our only hope is in Pilate, and you and your lady are our only links with him."

"We must leave at once," said Marcus to Tertia, who had already risen. "Do you five stay here. When Mark is rested, let him takes the news to Lazarus and his sisters. I will get word to James and Andrew as soon as I know what is happening at the palace. I will let you know, later, if you can come up to the city with safety."

Standing at the door, waiting for the slaves with the litter, Marcus turned to Tertia, with a white, determined face. "It is no time now to debate if we believe Him. We can only remember that we

honor and revere Him. We can only do all in our power to save Him."

(To Be Continued)

Teacher: "Where is the population the densest?"

Slangy Sammy: "Just above the eyes."

—Tid-Bits.

Visitor (speaking of small boy): "He has his mother's eyes."

Mother: "And his father's mouth."

Small Boy: "And my brother's pants."

Home Education

"The Child's First School is the Family"

—Froebel

"AND THEN GET OUT OF THEIR WAY"

Mary Graham Andrews

Do we not constantly tell our children to think? We urge, "Think! Think for yourself!" Then as soon as they think, as soon as they show some initiative which doesn't tally with adult judgment, we proceed to confuse them by blocking their line of thinking.

Here is a case. Jane's mother read her a lovely little bed-time story entitled "A Real Friend." Mother then explained at length that friends should be chosen because they are good, kind and truthful, not because they are rich, famous or useful to one.

Jane had implicit faith in her mother and desired to please her, so she proceeded to put her little thinking cap to work. She went to school and began to watch her playmates more carefully than ever before. Several days later she brought Velma home with her. Now Velma was very poor and unkempt, truly a foreigner to Jane's aristocratic neighborhood.

Jane introduced Velma to her usual daily playmates. They stared, snickered and refused to play. They behaved like one hundred per cent little snobs. Velma began crying, so Jane started to the house with her. Jane's mother had a caller. When this woman saw the children together she exclaimed, "Who is that dirty child? Surely you do not let her play with Jane!"

Now Jane overheard this thoughtless remark, for she was bringing Velma in to wash away the tears caused by the neighborhood children's snobbishness.

Mrs. Vail called to Jane, sent her to her room and sent Velma home.

Jane rebelled. "Didn't you tell me, Mother, to pick my friends because they were good? I've watched my classmates all the week and Velma is the very best one I could find."

"How do you know she is the very best one?" challenged her mother.

"She is poor. We had a fruit shower for the teacher and Velma brought an onion. The other children laughed at her. Then Velma cried. I asked her why she brought the onion and she said, 'We hadn't very much to eat—only two onions in the house. Mother told me to bring one of them because she didn't want me to be left out.' Mother, I've watched her and she is always kind and good. And now you've made her cry some more."

Jane continued to explain, "You think it's fine for me to play with Tom just because he lives next door. Well, he isn't as good as Velma, for he ate all the fruit his mother gave him to take for our teacher."

That evening Mrs. Vail began to read the regular bed-time story, thinking Jane had forgotten. Jane pushed the book aside and commented, "You don't believe what that book says nor what you say yourself or you wouldn't have sent Velma home."

Mrs. Vail told me that then for the first time she realized what Emerson meant

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when he wrote, "What you are talks so loud that I cannot hear what you say."

She was nonplused. What should she do? Being thoughtful, she went to school and made inquiry concerning Velma. She became interested, so she decided to aid this family. She fitted Velma out with respectable clothes. When she was properly dressed she invited her to have dinner with Jane. She told Jane to ask her to play with her whenever she wanted to.

If you tell children to think, they will, but not with adult reasoning. This mother had urged her child to think and the child had done so with childish judgment. Then the mother proceeded to get in the way.

Mrs. Vail was obliged to act definitely in order to re-establish herself in her young inexperienced daughter's confidence. People have gone to heaven for less of a conquest than this.

"The arguments for a kindergarten to my mind are unanswerable."—H. DeW. DeGroat, Principal, State Normal and Training School, Cortland, N. Y.

If they have no kindergarten will you not try to get one opened for the little children of your community? The National Kindergarten Association, 8 West Fortieth Street, New York, will be glad to aid you. Write for information, advice and literature.

WHY GO TO CHURCH?

This question may come from two distinct groups—those who do and those who do not go. Therefore, it may mean—why do those go, who do go, or why should those go, who do not go? In either case it is the "why" of the Church.

It may come also from different elevations and for different purposes. It may come from one desirous of escaping an irksome duty, or from one who is undergoing some inner mental or spiritual struggle and finds the Church not helpful, or from one who thinks religion is a superstition and the Church an outgrown institution, respectable but negligible, or from one who is seriously desirous of discovering valid reasons for either his or others' interest in, or indifference toward the Church. Coming thus from different groups or different levels and purposes the question naturally receives different answers, none of which contains all the truth and none, perhaps, is entirely false.

All action is the result not of one distinct isolated motive, but of numerous mixed motives. Why go to work? To make money, to pay our bills, to support our families, to escape the inner shame of being an idle loafer. We work, therefore, for profit, for comfort, for love, for

satisfaction and for honor—all combined. So we go to Church for combined and mixed motives: from habit, to satisfy conscience in the performance of a felt duty, for influence and example to others, for social fellowship, obedience to God, admiration for Jesus, to combine forces with others for righteousness, to have the pleasure of a successful Church and a personal desire to escape the trouble and secure the joys of the next world.

These motives may not be equally valuable nor always consciously present, but they do exist in nearly all Churchgoers. But below all these is something deeper and vaster upon whose surface they seem to float. It is the passion for life, the hunger of the soul. When the wicked prosper and the foolish imagine vain things, then the soul craves assurance that the moral order is not abandoned and the white throne of justice is yet secure. When the conscience trembles on the verge of some ruinous temptation, then it is the yearning for power of resistance. When life is baffled, beaten and broken, sitting alone wrapped in tender memories of the past and desperate despair for the future, it reaches through the gloom for fellowship, support, and peace. When the snows fall and the shadows from the heart-fire play over the vacant chair, then a wistful longing creeps up into the silence beyond the stars. What is this? Is it a desire to be better fed, a wish for more things? No, it is heart hunger for cleanness, for goodness, for worth in life. It is soul hunger for God.

Not from any external arrangement or official decree, but out of the deep demands of the soul in its effort to answer the call and respond to the pressure of the infinite did the Church come to be. Jesus never asked or commanded men to go to Church, but He did ask them to live. He who dares to live in the upper altitudes of integrity and good will, will find his way to Church as naturally as the panting hart finds the water brooks, and there, in spite of his pitiable weakness, he will somehow find God.

Rev. Elmer L. Coblentz, D.D.

Teacher: "Now, Jimmy, what happened when the cow jumped over the moon?"

Jimmy: "Somebody got an idea for vanishing cream."

The Family Altar

A. W. Krampe, D.D.

HELP FOR THE WEEK OF FEB. 27-MARCH 5

Memory Verse: Jehovah hath done great things for us, whereof we are glad. Psalm 126:3.

Memory Hymn: "Jesus, Keep Me Near the Cross."

Theme: Jesus Giving Life and Health.

Monday—Jesus Giving Life
Mark 5:35-43

In last week's lesson we had a demonstration of Jesus' power over the forces of nature and over the evil spirits. There is another class of miracles which reveal the power of Jesus over death. The gospels tell us of three instances in which Jesus raised persons to life—one just departed (Jairus' daughter); another on the way to be buried (the son of the widow of Nain); a third one after he had been in the grave four days (Lazarus). All of these show that Jesus has power over death and the grave. Jairus, in desperate need, approached Jesus with a request which seemed almost beyond the power of man to grant. The little faith of the synagogue ruler is sorely tried by the delay on the way and the later report of the child's death. But Jesus encourages

OBJECTION

Old Stebbins went to Church just once that Fall,
And heard with growing wrath the preacher say
The Devil men had feared had passed away
And held the hearts of men no more in thrall.
"Steb" left his pew, his lean form stiff and tall,
His white chin whiskers set in stern array,
Immune to caustic glance, the bright survey
Of smiling eyes, and vanished in the hall.
He told his cronies in the harness shop
The preacher might be all right in his claim
And Heaven good if any man could win it;
But as for this old world, 'twould be a flop,
Too tiresome through the years and much too tame
A place for him without a Devil in it!

—Arthur Wallace Peach, in
New York Times.

the father: "Be not afraid, only believe."

Prayer: Dear Master, we thank Thee for the words of encouragement Thou dost even now speak to all those whose faith is sorely tried. Help us to trust Thee implicitly. Amen.

Tuesday—Jesus Giving Health
Mark 5:21-34

The story of the healing of the woman is woven into the one of the raising of Jairus' daughter. It is the last one of the group of four wonder-stories which Mark has brought together in chapters 4:35; 5:43. The woman in our story had suffered much and medical treatment, instead of helping, had seemingly only aggravated the disease. This helpless woman touched the hem of Jesus' garment. There may have been some superstition in this, but Jesus saw in this act the beginnings of a faith, which, like a grain of mustard seed, could produce great things. When she therefore, in answer to the question of Jesus: "Who touched Me?" came forward and fearlessly told her story, the Master praised her publicly, thereby emphasizing that the exercise of faith is always reward. Simple trust in God and confidence in the power of Jesus are bound to triumph over difficulties.

Prayer: Thou sympathizing Saviour art the one to whom we may come at all times, under all circumstances, and find a very present help. Thou art our friend and our healer. We bless Thy holy name. Amen.

Wednesday—God the Author of Good
Psalm 103:1-11

Our Psalm is one of great beauty, a favorite of many earnest and sincere Christians. Like Psalm 23 it is a precious gem. It is a Hymn of Thanksgiving for God's goodness manifested in His wonderful dealings with Israel. God has blessed, saved and prospered His chosen people beyond their desert. Such loving kindness merits recognition on the part of man, and the poet calls upon his own soul to praise God. God is the great physician, the healer of our diseases, bodily, mental and spiritual. He is also the one who pardons our sins, for He is patient, plenteous in mercy and full of compas-

sion. God deals with men according to His loving kindness. He is the giver of every good and perfect gift. Therefore, "Bless the Lord, O my soul; and all that is within me, bless His holy name."

Prayer:

"Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms
Hath blessed us on our way
With countless gifts of love
And still is ours today." Amen.

Thursday—A Plea for Help
Matthew 15:21-28

Jesus had withdrawn from the crowds and had crossed the border and was now in the parts of Tyre and Sidon. A Greek woman, who was in great need because her daughter was grievously vexed with a demon, requested Jesus to heal her. It seems somewhat strange that Jesus, who was so courteous and sympathetic, should test the faith of this mother almost beyond the power of endurance. But the woman persevered and met the seeming rebuke of Jesus in a spirit of humility and trust, so that Jesus granted her request and even commended her for her great faith. Her faith was tried and proved itself triumphant. We are reminded of Jacob's night-long struggle with the angel: "I will not let thee go except thou bless me." God loves to yield to the almost irresistible power of childlike faith and earnest prayer.

Prayer:

"Dear Father, to Thy mercy-seat
My soul for shelter flies;
'Tis here I find a safe retreat
When storms and tempests rise." Amen.

Friday—The Assurance of Help
Matthew 7:7-11

In our passage we have the words of Jesus concerning the value of prayer. He encouraged His followers to perseverance in prayer. This needs to be emphasized today. Jesus said: "Keep on asking, keep on seeking, continue knocking." Blessings are sure to come, for God, who is our Heavenly Father, is much more willing to give His children good things, than earthly parents are willing to do this. The emphasis in our passage is on the continued asking, seeking, knocking. Of course we must always understand, "Not my will, but Thy will be done." Trust in the Heavenly Father is implied in the teaching of Jesus about the perseverance in prayer. James says: "The effectual fervent prayer of a righteous man availeth much."

Prayer:

"Prayer is the soul's sincere desire,
Uttered or unexpressed:
The motion of a hidden fire
That trembles in the breast." Amen.

Saturday—Christ Our Saviour
Hebrews 2:9-18

The underlying thought of Hebrews is to show the greatness of Jesus. The writer therefore compares him with the angels, with Moses, Aaron, etc., and he is superior to all. Christ, as the Son, is the Great Revealer of God, through whom the Father has finally spoken to the world. He is also our Redeemer, our Saviour, who was made perfect through suffering. He shared our human nature, even enduring our temptations, so that He might be able to come to our rescue. Thus He is able to meet our needs as a Saviour. He has sympathy, sharing our human nature and having passed through our trials, (tempted yet without sin) and He has power, being the Son of God whom the Father has crowned with glory and honor.

Prayer:

"Crown Him with many crowns,
The Lamb upon His throne;

THE PASTOR SAYS:

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—Now and Then.

Hark, how the heav'nly anthem drowns
All music but its own:
With His most precious blood,
From sin He sets us free:
We hail Him as our matchless King
Through all eternity." Amen.

Sunday—Deliverance from Death
Psalm 116:1-9

The writer of this Psalm had experienced a wonderful deliverance. In verse 3 he gives us a glimpse of what his difficulties were. Out of the depth his soul cried unto the Lord and the Lord heard his cry and delivered him. In verse 8 he speaks of this deliverance. In thankful recognition he sings the praises of God and makes the solemn vow that he will walk before God. Twice the writer declares his intention to pay his vows in the presence of all His people (verses 14 and 18). The Psalmist is truly thankful for God's help, which he declares is a deliverance from death. Our God is a God who not only hears, but answers prayer. This is the experience of all who walk humbly before God. Let us join the writer in his words: "I will love the Lord, etc."

Prayer: On this day, Heavenly Father, set apart by Thee as a day of rest and thanksgiving, a day of meditation upon Thy gracious dealings with the children of men, it behooves us to come into Thy courts with praise. Accept this our offering and let it be a sweet smelling savor in Thy sight. In Jesus' name. Amen.

A radio announcer, says Our Hope, not knowing his Bible, told his audience a big treat was in store for them. Dr. S. Parkes Cadman would speak. "I want you to

know that of all the radio speakers, Dr. Cadman is the prince of the powers of the air."

Birthday Greetings

By Alliene S. DeChant Seltzer
There aren't many fellows less than eight years old who choose their own Sunday School all by themselves, but your Birthday Lady knows one who did! Yes indeed! His mother took him to a nearby



Dick and Jack Ackerman, Calvary Church, Bethlehem, Pa.

Sunday School, but somehow he didn't feel at home there, and so one Sunday morning he marched himself over to our Calvary Sunday School, found the very department for boys of his age, and politely asked if he might stay! And he's been with us ever since, and now brings his brother Jackie, aged half-past-two, along with him. Richard Edward Ackerman's father is a policeman, a motor cycle officer, and he has a fine mother and a big sister, and . . . and a frisky Fox Terrier that reminds your Birthday Lady of "Busy." Dickie will be nine the very last day of next August, and he's in Second Grade in the school just across the street from his home. He and Jackie are so proud of their new Cowboy suits that one day they had their pictures taken in them, and so I asked Mrs. Ackerman to let me borrow one to share with you. So here's "Cowboy Suits" greetings to all my boys and girls who love their Sunday School as much as Dickie does.

P. S.—You've begun writing your Stewardship-Essay-Contest essay, haven't you? P. S. again.—One picture of Hofmann's Christ means much to every guest, so do come and see it, won't you? Our veteran missionary, Dr. J. P. Moore, of Japan, came the other day and saw it. And while he was here your Birthday Lady gave him and his wife, and the Reverend Mr. Sayres and his wife, Chinese tea in Japanese cups, and Sh! my first apple-sauce cake!

"When water becomes ice," said the professor, "what is the greatest change that takes place?"
"The price, sir."

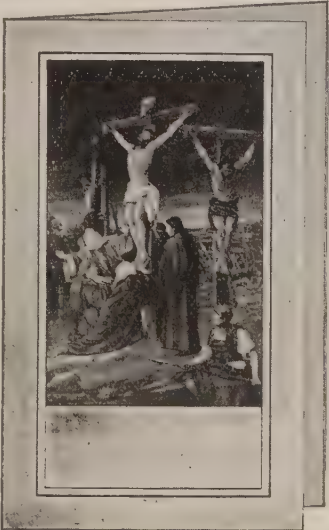
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- 2. O---A. Insert a prefix meaning through and get a musical drama.
- 3. S---M. Insert an oriental herb and get hot vapor.
- 4. U---R. Insert a pronoun and get one who seats an audience.
- 5. T---D. Insert very small and get wool fabric worn by men.

CONFERENCES ON RELIGIOUS EDUCATION IN THE SOUTH

The first annual conference on Religious Education under the auspices of the Potomac Synod's Committee of Christian Education for the North Carolina district was held on Jan. 19 in the First Church, Salisbury, N. C. The conference was arranged and conducted by Rev. Hoy L. Fesperman, of Lincolnton, N. C., the Director of Religious Education of Classis. The conference opened at 10 A. M. with devotions led by Rev. Odell Leonard, President of the Classis. Following this the conference opening address was made by Rev. Harry D. Althouse, of Hickory, N. C., on the subject "Presenting Christ Through the Sunday School." Rev. Fred D. Wentzel, of Philadelphia, Pa., led the group in the discussion of the topic, "Possibilities of a Synodical Conference on Religious Education." The afternoon period opened with an address and discussion of the topic, "Leadership Training," by Rev. W. C. Lyerly. This was followed by another address and discussion period led by Rev. J. D. Andrew on the subject, "D. V. B. S. in the Rural Church." The conference was very fittingly closed with a powerful address on "The Whole Religious Educational Enterprise as a Great Challenge to All Workers of the Church," by Prof. Nevin C. Harner, of the Theological Seminary, Lancaster, Pa. The following is an extract of the report of the Findings Committee: "This conference gave genuine help, something to abide in the hearts and minds and to be applied in the home schools. Agencies for specific things were suggested with definite purpose, looking to what shall happen after the conference." About 100 delegates were present representing 19 congregations in North Carolina Classis. The chairman of the Findings Committee was Rev. J. C. Leonard, D.D., Lexington, N. C.

For the Churches in the Virginia district of Potomac Synod the first annual conference was held in Harrisonburg, Va., at St. Stephen's Church on Jan. 21. The conference was opened at 10.30 A. M. with devotions by Rev. Charles E. Robb, who acted as chairman in the absence of Rev. Stephen Flickinger, of Winchester, Va., the Director of Religious Education for Virginia Classis. The chairman introduced Rev. Fred D. Wentzel and Prof. Nevin C. Harner, who were given charge of the meeting. Following much discussion as to the feasibility and the purpose of these Synodical conferences on Religious Education during the morning and part of the afternoon sessions, it was resolved by the group that an annual conference be conducted by the Classical Committee on Christian Education in conjunction with

- 6. T---S. Insert a species of monkey and get narrow strips of cloth.
- 7. S---R. Insert a President's nickname and get a weapon used by horsemen.
- 8. S---N. Insert an adverb meaning in what manner and get exhibited.

A. M. S.

Lady (who had brought her son to the hospital for treatment): "It's his head, nurse. He's had it off and on ever since he was born."

FEBRUARY NIGHT

Seldom does a full moon have so perfect a winter setting for its own cold beauty as that which came with Saturday's dusk. A world that had lain in crystalline peace all day had chilled to that brittle tension which echoes interminably to the whine of an iron tire on a drifted back road. Highways lay like gray threads drawn in some fantastic pattern through an endless fabric sinless white. The sun had quit the hopeless task of turning drifts to singing rivulets, but everywhere its glow re-

mained, hilltop, valley and meadowland all gleamingly alive with light. Then rose the moon.

No copper glow this night. No mellowed radiance of harvest-season yellow. All white and blue it was, white as the open hilltops, blue as the valley shadows, or the sky. So white it was that in its reflected glow only the birch and sycamore of all the trees that stood in white-lined nakedness could boast of even ghostly gray; all the rest were black, stark, monkish black. So sharp the contrast of the scene it might have been drawn on a spotless sheet by some master hand armed with charcoal and disdaining all suggestion of the middle tones. Black and white below, the blue above, a blue so scintillant with light that even the most brilliant stars glowed only faintly yellow.

It was a night of moonlight and snowlight, crystalline in beauty. It was a night when even the flare of speeding headlights added only golden scintillation to those gray threads drawn through that perfect fabric which was the moonlit world.

Philadelphia Public Ledger, Feb. 13.

the Synodical Committee. There was much discussion with regard to the character of the Graded Lessons and of the Worship Period in the Sunday School in the afternoon meeting. It was agreed to make the following to be the aim of all future conferences: "To aid all our Church School superintendents, officers, teachers, and workers in their problems of Christian Education." There were about 25 persons present at the conference, with ministers from 6 charges and laymen and women from 5 congregations of Virginia Classis. The chairman of the Findings Committee was Rev. Horace R. Lequear, Bridgewater, Va.

INDIANAPOLIS CLASSIS

Indianapolis Classis met in Trinity Church, Mulberry, Ind., on Tuesday morning, Feb. 7th, 1933, at 10.30. The opening sermon was delivered by Rev. R. C. Windhorst, President. The following officers were chosen: President, C. J. Snyder; Vice-President, E. C. Jaberg; Cor. Sec'y, Wm. H. Knierim; Contingent Treas., M. G. Clausing; Benevolent Treas., W. E. Huckeriede.

Parochial reports indicated that numbers have not risen, yet there is an apparent trend toward greater faithfulness on the part of those who have always composed the Church's dependable folk. Classical committee reports awakened considerable discussion. In the evening session the audience enjoyed the singing of the Girls' Chorus of Trinity. Addresses were given by Dr. E. G. Homrighausen and Rev. H. F. Weekmueller. Both messages were very timely and effective. From different angles both stressed the fact that the things that are truly stable and worth continuing will abide. Both messages insisted that the convulsions and consequences of our present difficulties will shake from their foundations many things we have dearly cherished and thought necessary. On Wednesday morning Rev. M. G. Clausing delivered a very impressive Communion sermon. Classis concluded its business at noon Wednesday. The session was marked by a very fine spirit. The time for the next meeting was left in the hands of the Executive Committee. But there was no mistaking the sentiment that Classis wishes its next "Spring" meeting after Easter. As Classis had decided last Fall that it would discontinue the "Fall sessions," Indianapolis Classis will hold its next annual sessions in Zion Church, Terre Haute, Ind., some time after Easter, 1934.

Press Committee

ALLEGHENY CLASSIS MEETS

The 62nd annual meeting of Allegheny Classis convened Feb. 7 in St. John's

Church, Evans City, Pa., of which Rev. Nevin E. Smith is pastor. The meeting

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was called to order by the President, Rev. J. H. String, D.D. Rev. H. L. Krause, Pittsburgh, and Rev. F. W. Schacht, Sugar Creek, Pa., conducted Preparatory Services. Dr. String then preached the annual sermon, after which Holy Communion was celebrated. Following the Communion service, business of the Classis was attended to in the order approved by General Synod. The following officers were elected: Pres., Rev. J. Grant Walter; Vice-Pres., Elder E. E. Hillard, Olivet Charge, Butler, Pa.; Stated Clerk, Rev. David J. Wolf, Homestead, Pa.; Treas., Elder W. A. Ashbaugh, Butler, Pa.; Cor. Sec., Rev. Milton A. May.

During the session special mention was made of the fact that Treasurer W. A. Ashbaugh has handed in his 20th consecutive report to this Classis. At the call of a motion all members present stood to pay tribute and to honor this faithful servant. Mr. Ashbaugh was unanimously re-elected.

At 6 P. M. the entire body retired to the dining room, where dinner was served. At 8 P. M. there was held a public service, at which service Dr. C. A. Hauser spoke upon "Religious Education in the Home and Church." In spite of terrible weather, a goodly crowd was in attendance.

Press Committee

MERCERSBURG CLASSIS

The 93rd annual session of Mercersburg Classis was held in St. John's Church, Chambersburg, Rev. W. R. Gobrecht, pastor, opening on Sunday Feb. 5, at 7.30 P. M. Altar services were in charge of Revs. V. H. Jones and W. J. Lowe. The sermon was preached by Rev. Dr. Irvin W. Hendricks, the retiring president of Classis, on the theme, "Practicing the Principle of the Incarnation." He spoke of the historic incarnation of Christ, and then of

the principle involved. He cited illustrations of individuals having ideas in their minds and then working them out in concrete realities. He said that the Christian Church should help make incarnate in everyday life the teachings of Jesus, and challenged his hearers to give loyal support to the Church in this program. At the conclusion of the sermon, Classis observed the Holy Communion.

Rev. Victor H. Jones, of Waynesboro, was elected president for the ensuing year, Rev. C. E. Blum, of Shippensburg, vice-president, and Rev. Harvey Light, of Lemasters, corresponding secretary and reading clerk. Mr. M. M. Gilland, of Greencastle, was re-elected treasurer.

Reports of the various charges show that the membership of the Classis is 3,875, 3,111 communed during the year; and the total enrollment of the Sunday Schools is 4,257. The attendance at the Sunday School increased one per cent over the previous year. The total amount contributed to benevolences during the year was \$66,673, which is larger than usual, due to a bequest left the denomination by a member of one of the Waynesboro Churches. The current expenses amounted to \$42,447.

A petition was sent to State Senator John S. Rice and Assemblyman A. J. White Hutton, urging them to work and vote for maintenance of the Sabbath laws and the Snyder-Armstrong enforcement act. The Classis favored the proposed merger of the Reformed Church in the United States with the Evangelical Synod of North America.

Dr. J. H. Apple presented the work of Hood College, and Mr. Elwood Bowman the Life Insurance project of the Home Mission Board. The Classis will lend its support to this work.

Press Committee.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The greatest massed gathering of Great Britain's unemployed (100,000) and their sympathizers since the general strike of 1926, passed off peacefully Feb. 5. The demonstration was called by the trade union congress as a protest against the government's economy policy.

A religious uprising, which was caused by a muezzin giving his call to prayer in Turkish instead of Arabic, took President Kemal of Turkey to Broussa. The president had ordered the saying of prayers in Turkish instead of Arabic several months ago.

Forty states of the Union passed through 1932 without a recorded lynching, according to a report recently made public by the race relations department of the Federal Council of Churches.

Declaring that unemployment is "at its all time peak," the American Federation of Labor Feb. 5 called upon the Federal government to co-ordinate a comprehensive program of recovery as being "its task."

Chancellor Hitler of Germany has renounced his salary, \$11,376, because he makes his living by his pen, says the Nazi official press.

Gen. Emilio Aguinaldo, leader of the Filipino insurrection against Spain in 1896, has denounced the Philippine independence bill recently passed by the United States Congress.

A militant campaign to reclaim the country from the Democratic party has been announced, with the formation of the National Republican League, headed by Vice-President Curtis.

With President Hoover, members of the Supreme Court and foreign diplomats attending, the Senate and House in joint session Feb. 6, conducted a memorial service

for the late former President Calvin Coolidge.

The incoming Roosevelt administration was called upon Feb. 5 to bring speedy legislative relief to the farmers of the nation to prevent a threatened break between rural and urban America. A national farm strike in which every State in the Union will participate is threatened.

The Senate Finance Committee Feb. 6 approved the House Bill to continue for another year the 1-cent-a-gallon Federal tax on gasoline.

The "lame duck" amendment was proclaimed formally Feb. 6 by Secretary Stimson as a part of the Constitution.

The Senate, by a vote of 49 to 33, passed a bill to cut government expenditures \$146,000,000 in one sweeping act.

The White House resumed its part in the social affairs of the capital Feb. 7 as the 30-day period of mourning for the late Calvin Coolidge ended.

The Senate Feb. 7 removed its veteran sergeant-at-arms, David S. Barry, for writing a magazine article accusing some members of Congress of bribe taking.

President-elect Roosevelt has summoned a conference of all state governors at the White House on Mar. 6.

By Government order, Feb. 7, Mosque services are conducted in Turkish instead of Arabic. Thus the custom of centuries in Turkey has been abolished.

Count Albert Apponyi, 87, oldest statesman of the League of Nations, died Feb. 7 at Geneva.

President Hoover Feb. 6 signed an act authorizing the distribution of 350,000 bales of farm board cotton to the Red Cross and other organizations for the relief of distress.

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Mahatma Gandhi's wife has been sent to prison for illegal political activities. Gandhi has been in prison at Poona since Jan., 1932.

Two men were arrested at Roanoke, Va., Feb. 9, charged with attempting to extort \$50,000 from Col. Charles Lindbergh, with kidnaping of his second son as the alternative to payment.

Quietly and with only a few close friends, President and Mrs. Hoover observed their thirty-fourth wedding anniversary.

The Senate Feb. 9 passed the \$100,000,-

000 agricultural department appropriation bill, the third big supply measure to receive its approval in as many days.

More people came into the United States through Miami by airplane during Jan., 1933, than entered the country there by boat, according to a statement by customs officials.

Capt. J. A. Mollison, the only man who has flown alone across the North Atlantic from east to west, arrived at Natal, Brazil, Feb. 9, the end of a solo flight from England.

Liquor control laws throughout the world are to be studied on behalf of John D. Rockefeller, Jr. Raymond B. Fosdick will direct the study in Europe.

Scores were killed and injured and a large section of the Saar, basin city of Neunkirchen, Germany, was demolished Feb. 10 when a huge gas tank exploded in a thickly populated section.

The Women's National Republican Club Feb. 10 announced that the library in that organization's new club house, to be opened next December in New York, will be dedicated to the memory of Calvin Coolidge.

Miss Kathryn O'Laughlin, elected to Congress from Kansas, was recently married to State Senator David M. McCarthy of that State.

President Hoover made his final speech as President before the National Republican Club in New York, Feb. 13.

President-elect Roosevelt escaped the bullets of a would-be assassin at Miami, Florida, Feb. 15, on his return from an 11-day vacation cruise in Vincent Astor's yacht. Five spectators were injured, including Mayor Cermak, of Chicago.

THE CLASSIS OF NORTH CAROLINA (103rd ANNUAL SESSIONS)

The Classis of N. C. convened in 103rd annual sessions in Trinity Church, Concord, N. C., Tuesday, Feb. 7, at 10.30 A. M. The opening sermon was delivered by the retiring president, Rev. A. O. Leonard, on the theme, "The Gospel of Eternal Life." The Holy Communion was in charge of Revs. C. C. Wagoner and H. L. Fesperman.

Classis was reorganized by the election of Missionary Frank Fesperman, from Japan, home on furlough, as president. Classis honored Rev. J. D. Andrew, who this year observes the 40th anniversary of his ordination, by electing him vice-president. Rev. Huitt Carpenter was elected corresponding secretary, and Rev. W. C. Lyerly reading clerk. Dr. J. C. Leonard continues as stated clerk, and Rev. Milton Whitener as treasurer.

The pastor-loci, Rev. H. C. Kellermeyer, introduced Elder J. O. Moose, of the local congregation, who welcomed Classis to Concord. Elder Moose called attention to the fact that this was the third time Classis had met in Concord. The first meeting was in 1887; the second in 1908.

On the night of Feb. 7, Dr. J. C. Leonard delivered an address on "God's Heart-call for Churchmen of an Interceding Heart." President Howard R. Omwake, of Catawba College, also spoke on "The Christian Leadership of an Educated Mind."

The regular routine business for the annual sessions of Classis as outlined by the last meeting of General Synod was carried out. Classis adjourned late Wednesday afternoon, Feb. 8, to meet in semi-annual sessions Oct. 3, in First Reformed Church, Burlington, N. C., and in annual sessions in First Church, Winston-Salem, Feb. 6, 1934.

The statistics are as follows: Membership last report, 8,939; confirmed, 405; received by certificate, 127; renewal of profession, 38; dismissed, 152; deaths, 84; erasure of names, 183; membership, 9,096; communion, 6,767; unconfirmed membership, 2,273; infant baptisms, 190; deaths of unconfirmed members, 6; students for the ministry, 11; total S. S. enrollment, 12,002; amount of apportionment, \$41,666.84; paid on apportionment, \$11,317.90;

other denominational benevolences, \$4,708.76; benevolences outside of denomination, \$1,583.12; total benevolences, \$18,061.42; congregational purposes, \$66,823.65; value of Church properties, \$1,030,750; value of parsonages, \$152,900; indebtedness, \$141,519.

L. A. Peeler, Press Agent.



Helen B. Ammerman, Editor
1331 Center St., Ashland, Pa.

We are grateful to the Heavenly Father to report that our dear Secretary of Literature, "Miss Hinkle, is improving slowly and appreciates the many expressions of cheer which have reached her in the Montgomery Hospital, Norristown." (Miss Kerschner's letter.)

"Education and missionary efforts will save the world and make a spirit of good will."

Christian Fellowship Congress, March 26. We trust that all Classical Secretaries of Organization or Classical Presidents have launched this idea, assembled committees of workers and are now working the plans for a soul and faith renewing congress.

From Allentown, Pa., Mrs. J. G. Rupp writes, "We have organized a study class with 19 members and expect more. Our text is Lady Fourth Daughter of China. We anticipate having a Lenten Tea and using for our service 'The President's Dream' by Mrs. Leich."

The G. M. G. of Ashland, Pa., Rev. A. A. Welsh, pastor, assumed the responsibility for the Church School program in the adult department on Foreign Mission Day. Part of the program, "My Father's World," was used and followed by an address from the counselor, an ex-missionary. Several English letters from Chinese were read by the young people. The audience was pleased and the offering was commendable.

A New Mission Band was organized in St. Michael's Church of the Rockingham Charge, Va., Rev. H. R. Lequear, pastor. The first regular meeting will be held this month. Mrs. Arey is the counselor and Miss Ruth Alice Lequear is the president.

This Band is the result of fervent prayer. Mrs. Lequear writes: "For some time a certain loyal worker has been hoping and praying for a mission band in her Church. She believes that men and women do tomorrow what boys and girls are taught today. Teaching children to form habits of prayer for all races; to share not only their means, but to practice self-denial; informing them about Home and Foreign Missions and training them for self-expression seem a splendid foundation for future Church membership. With such a background, our future members will not inquire, 'What does the Apportionment mean? Why is it? Is it ordered by Synod?' They will understand that General Synod has merely planned a method whereby individual members can fulfill an obligation and a privilege to serve Christ and co-operate in the growth of His kingdom." "Preach the gospel to every creature," is Christ's message to us today.

Thanks for Christmas Greetings! The Huping Middle School Faculty of Yochow City, China, sent 1932 Christmas greetings on very neat and pretty cards. A picture of Tung Ting Lake with two islands in the distance, taken from the school campus, decorates the card.

The larger of the two islands, for many years, furnished tea for the Royal family

in the imperial palace in old Peking. The island is a beautiful place. On the higher portions are ancient Buddhist Temples, where priests live and propagate their religion by training young boys as novices for the priesthood and by ministering to those who worship in the temples.

Some years ago several missionaries celebrated America's Memorial Day (May 30) by having a picnic on this island. We ate our lunch in the high steeple-part of the temple and watched the waves wash on the shore. While wending our way over narrow paths from the boat, through rice and vegetable fields and through groves up to the temple, we saw countless numbers of field mice running in the fields and paths and climbing on the bushes. Every place on the island was infested; rice stalks and vegetable plants were denuded of fruit. You ask, "Why not exterminate the mice?" O, there is the tragedy for the poor farmer. A Buddhist believes in transmigration of souls and hence never kills a living creature, lest he kill an ancestor or relative. The pest of mice, though predicting a winter of starvation, could not be destroyed. Do these people need the truth and the Gospel?

Notice. The 19th annual sessions of the W. M. S. of the Synod of Potomac will be held Sept. 26, 27, 28, 1933, in Emmanuel Church, Hanover, Pa., Dr. Edgar Hoffmeier, pastor, instead of in Trinity Church.

EASTERN SYNOD'S COMMITTEE ON CHRISTIAN EDUCATION

At the regular meeting of Eastern Synod's Committee on Christian Education at Zion Church, Pottstown, Jan. 11, Dr. Harner's book, "Factors Related to Sunday School Growth and Decline in Eastern Synod," was reviewed at length. The following made reports: Rev. L. V. Hetrick, Chapt. 1; Prof. C. D. Spotts, Chapt. 2; Rev. C. F. Freeman, Chapt. 3; Rev. Purd E. Deitz, Chapt. 4; Rev. D. J. Wetzel, Chapt. 5; Dr. C. A. Hauser, Chapt. 6. The findings of this book were so interesting that it was decided that a committee should prepare a brief statement to be incorporated in the committee's report to Eastern Synod.

The committee planned to have a two-day conference on Christian Education at Camp Mensch Mill on June 8th and 9th. The purpose of the conference will be to study the work of Christian Education in our Synod and to make plans for more intensive programs within the various Classis.

The findings for the Fall Conferences for 1932 were discussed and plans for the 1933 Conferences were suggested. Two conferences will be held again this year. The first Conference will be held in the northwestern section of the Synod, Tuesday, Sept. 19, and the second at Hain's Church, Wernersville, Pa., on Tuesday, Sept. 26.

Dr. Hauser presented a report in which he called attention to the co-operative policy of the Pennsylvania State Sabbath School Association and urged directors and Sunday School workers to avail themselves as much as possible of this co-operative enterprise.

Reports were received from the Classical Directors relative to activities on Christian Education within the Synod. Philadelphia Classis reported a well planned Young People's Conference on the theme, "Venturing with Christ Along Kingdom Trails"; co-operation with the parents' education movement in the West Philadelphia section was reported. An evening Workers' Conference is planned for February. Lehigh Classis reported the set up of two Fall Conferences with special emphasis on the Sunday School increase campaign materials. Wyoming Classis reported plans for a Young People's organization. In Lebanon Classis a very successful evening Worker's Conference was held. In Lancaster Classis Com-

ferences were held at Lancaster and Harrisburg, at which time workers' materials were presented on "Young People Facing the Economic Question, Parent Education and The Sunday School Increase Cam-

paign." The next meeting, which is the annual meeting of Eastern Synod's Committee on Christian Education, will be held on Tuesday, March 28, at Collegeville. E. O. B.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday in Lent, March 5, 1933

Jesus Giving Life and Health
Mark 5:21-24, 35-43

Golden Text: Jehovah hath done great things for us, whereof we are glad. Psalm 126:3.

Lesson Outline: 1. Death. 2. Life.

Jesus was a great teacher, and a great helper and healer. Our study in previous lessons of some of His mighty words and works has reminded us of that. But, primarily, He was the giver of life. He came that men might have the abundant life. That was His divine mission, and all else was subservient to it. Whether teaching or healing, Jesus was manifesting the Father's love that would save men from sin and death. In our present lesson we see Him in His supreme role as the giver of life. It relates the raising of the daughter of Jairus.

The incident is recorded by the three Synoptists, though their accounts differ somewhat in the setting of the story. Matthew connects it with a banquet attended by Jesus which was thrice interrupted, first by carping Pharisees, then by perplexed disciples, finally by Jairus (Matthew 9:18-34). Mark places the events of our lesson immediately after the Master's return from the region of the Gadarenes. He was "by the sea," and "a great multitude was gathered unto Him," when the anguished father fell down at his feet with a prayer for help.

But these divergencies are minor matters. All reports agree that this distinguished suppliant was Jairus, a ruler of the synagogue in Capernaum. Accordingly he belonged to the official class which was hostile to Jesus. But in Jairus the heart-broken father triumphed over the antagonistic ecclesiastic. Domestic affliction softened his heart, and humbled his pride. Before the threatened invasion of death into his family he fled in alarm and anguish to the feet of the great healer. And his faith had its great reward. Jesus, the life-giver, conquered death.

But physical death is merely a symbol of spiritual death. Sin is the great destroyer of mankind, not sickness. It is the soul that needs to be raised from death into newness of life. There are many physicians that can help our bodies, but only the Great Physician can heal our souls, and save us from that death which is the wages of sin. And we shall fail to penetrate to the core of our lesson if we study it merely as a stupendous event that happened once, many years ago. Rather, like all the miracles of Jesus, it is a parable of His redemptive ministry. It sets the Master into our midst as the only giver of a life that is deathless.

I. Death. The story is framed in darkness. Death hovers in its background, and casts its shadow on a happy home. Is it true that trouble teaches prayer? Not always. It teaches cursing as well as praying. Generally men will practice in adversity what they have learned in prosperity. In days of trouble they follow the line of least resistance, the path worn deep and smooth by lifelong habit. Thus Jesus prayed in His deep anguish upon the cross, while one of the two malefactors by His

side died with raillery upon his lips. Yet, there was the other one, and he, too, prayed. In that darkest hour he turned to Jesus for hope and help.

So it was with Jairus. He was not a malefactor, but a ruler of the synagogue. And as such he belonged to the class that hated and persecuted Jesus. The popularity of the Master and the current reports of His mighty works only increased the prejudice of these rulers and their passion. Then, suddenly, trouble overwhelmed Jairus. He conquered his official pride, his Pharisaic prejudice, his fear of criticism. Even while his colleagues were bitterly criticising Jesus, as related by Matthew, Jairus came to Him as a humble petitioner. His great need burnt away all barriers. Jesus, the life-giver, was his last resort.

"And he went with Him." Jesus had just rebuked the class to which the ruler belonged, but His mission was to help all who needed a physician. His loving eye swept the whole circuit of humanity, and it saw no class distinctions. For they were all sick, Pharisees and publicans, rulers and people. And all who knew their need and came to the Great Physician were sure of His sympathy. So the Master followed the distressed father, without remonstrance or delay.

They were met on the way by the servants, who bore evil tidings. They said, "Thy daughter is dead, why troublest thou the Master any further?" That voice is familiar to all who have tried to walk with Christ in faith. Sometimes it rises unbidden in loyal hearts that are sorely tested and tried. Why does God send trouble? Why do the godly suffer, while the ungodly flourish? And, again, it sounds from the lips of cynics and from the books of skeptics. Why trouble about religion? What is the use of penitence and prayer, of humility and faith? What is the benefit of trust in God Almighty, the Father in heaven? In spite of it all, children die, hopes are blighted, health fails, and fortunes are wrecked.

There is no answer to such questions, save one. It is the heroic challenge that fell from the lips of Jesus. "Fear not," said Christ, "only believe." And Jairus accepted the challenge. He closed his heart to the babble of his servants. He went on with Jesus to his stricken home. So we must choose, in our times of testing, between fear and faith, between the voice of men and the gospel of Christ.

When they arrived at the house, they found it in tumult. Many "were weeping and wailing greatly." It was a scene of confusion and despair, a pathetic illustration of human helplessness. But the coming of Jesus changed the whole situation. He hushed the noise, and quelled the tumult. And then, in the solemn silence of the death-chamber, He said, "The child is not dead, but sleepeth."

"They laughed Him to scorn," when He took that sweet word "sleep" and gave it to death, that most bitter enemy of man. They still do. But the name stands. Christ has brought life and immortality into the light, through the gospel. Death is like sleep for all who believe in Him. They do not fear its power over the body. Like sleep, it begins in darkness and ends in light. It brings rest to the weary. It starts at eventide and ends in the morning. Even so it transpired in the house of

Jairus. Swiftly the incident moved to its glorious climax. Scornful laughter was turned into "great amazement" when the faith of the ruler found its great reward in the restoration of his daughter.

That Great Physician still goes with all who seek Him. The home that does not know Him is in tumult. The world that refuses to admit Him into its life is filled with clamor and confusion. It is He alone who can cure our spiritual maladies and our social ills. Men may laugh Him to scorn. They may try self-help, or put their trust in quacks. But ultimately the world must turn to Christ, or perish from its selfishness and sin. There is no other name known among men by which they may be saved. There is no remedy for sin and sorrow, save His gospel.

II. Life. While Jesus was on His way to the ruler's house, a timid woman sought His help (5:25-34). Edging close to Him in the crowd, she touched His garment prompted by the belief that mere contact with a healer would produce a magical change in her condition. But that belief was an ancient superstition. And there is no help nor healing in superstition. The life that Christ bestows does not come to men by magic. It is a spiritual transformation that requires faith.

Gently the Master drew from the woman's faltering lips a confession of her need and heart's desire. "She fell down before Him, and told Him all the truth." And graciously He dismissed her with words of hope and help. "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Like Jairus, this hopeless sufferer by her great faith found help in Jesus.

It is faith that makes men whole. That is the central teaching of our lesson. It illustrates and illuminates the fundamental law in the spiritual world that faith conditions all of God's gifts and blessings. They cannot be bestowed upon men externally or mechanically. They must be appropriated by a living faith. Our Golden Text exalts Jehovah, who "hath done great things for us, whereof we are glad" (Psalm 126:3). But these divine blessings are available for all mankind, Gentiles and Jews. There are no bounds or barriers to their bestowment. They are meant for all, and without them the life of man is poor and barren. But they must be appropriated by faith.

That law of reciprocity applies to the whole of life. Everywhere gain and growth are conditioned by capacity. A college can bestow its culture only upon students who respond to its opportunities and challenges. Nature reveals her hidden secrets only to those who are willing to seek them earnestly and to receive them openly.

Thus, Christ reveals to us the limitless resources of the spiritual universe, the fullness of God desiring to enrich the poverty of man. But here also it is man's capacity to receive, what only God can give, that measures his gain. And his failure or refusal to appropriate, what God so bountifully supplies and so freely bestows, determines his loss. Faith is the name we give to this spiritual capacity of man. By faith he lives and grows. Faith makes him victorious over sin and suffering, yea over death. Obviously, faith like that is never mere belief. It denotes that attitude of trust, surrender, and obedience which Christ creates in us, and which makes it possible for God to bestow His blessings upon us.

Consider, in this light, the incidents of our lesson. Note, first, that both Jairus and the infirm woman were deeply conscious of a great need that baffled human power and skill. They turned to Jesus for help. He was their last resort, when all other helpers failed. It is this deep sense of human need that forever impells men to faith in God. We need Him to make our lives complete. Without God our souls are faint and famished. We may deny this heart-hunger with vain words, or we may dull its sharp edge by plunging into the

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mad pursuit of worldliness. But we can never destroy it. Our souls rest not until they rest in God.

Again, the life-seekers of our lesson trusted Jesus. Their faith in this Great Physician was not an ecstatic emotion. Nor was it merely a belief in certain reports about His mighty deeds that one heard in the markets and villages of Galilee. Certainly, Jairus and the woman had heard gossip and reports about Jesus. But the matter did not end there. They came to Him personally to test and verify the rumor that filled the land. And when they met Him face to face, they trusted Him. Their faith was a personal self-committal or self-surrender to a living person. It was truly "the assurance of things hoped for, the proving of thing unseen" (Hebrews 11:1).

That must ever be our appeal to mankind, when we plead for faith in Christ that will make us whole. The world is filled with rumor about His power to save. His name is on every lip. But have you gone to Him personally, as did Jairus? Have you trusted Him enough to obey Him? Have you tried His great way of life? Have you tested His great challenge, "Fear not, only believe"? We cannot convince a skeptic by our arguments that the things faith "hopes for" are real, yea the most real in all the universe. We cannot demonstrate to sight the substance of "things unseen." But we can ask men to trust Jesus, and to test His power in humble obedience. And we can give weight to our words by showing in our daily walk that Christ has crowned our lives with blessing and satisfaction.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

March 5: Discovering Jesus' Principles for Our Lives. Matt. 5:1-9, 21-24

Jesus laid down few rules but many principles. This was one feature in which He differed from the teachers of His day. They prescribed definite details of action. They built up a set of rules and regulations which they expected to be followed to the letter. They were legalists, literalists. Consequently they moved in a very narrow circle. They were hemmed in by codes and customs which became exceedingly burdensome and which deprived them of their freedom and joy. But Jesus followed an altogether different method. While indeed He laid down certain strict laws for His disciples, and gave commands which were to be obeyed, He placed less emphasis upon the letter and more upon the spirit of the law. He allowed freedom of action, and insisted that a law should be obeyed from inward constraint rather than from outward compulsion. He laid down broad, fundamental principles which should govern human action. This was a very wise course to follow. It made His teachings permanent and applicable to every age. Laws and customs change with changing years. Many of the rules and regulations prescribed by the Pharisees are no longer adapted for our age. Times and conditions have changed. We live in another world, and certain codes of conduct which fitted into the first century of the Christian era, and into the country of Palestine, have long since been outmoded. But principles of life which control action can never be outlived. They apply to every age. Consequently the principles of Jesus are just as vital for us today as they were when He first laid them down. That is the reason why we go back to the teachings of Jesus and make them the norm of our lives today.

These principles of Jesus are found in the four Gospels of the New Testament. These Gospel writers have preserved them for us. In the Sermon on the Mount we have a sort of summary of these teachings. Here we have a compendium of fundamental principles which Jesus gave to His followers for all time. If we would, there-

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fore, discover these principles we must study this great utterance of His, and dwell long upon its inner meaning and message.

The full meaning of Jesus' teaching never comes to us in a sudden flash. We do not fathom its depths by a desultory reading. Even the disciples who walked and talked with Him did not grasp the full meaning of His teaching. The Holy Spirit afterwards showed them many things which at first they did not understand. Gradually the truth dawned upon them, and when Jesus parted from them He had many things to say to them which they could not bear as yet.

Likewise, we ourselves lay hold of these principles only by degrees. Now we see in

a mirror darkly; now we know only in part, but as we obey the laws of mental and spiritual perception we gradually come to a deeper and better understanding.

Here lies one of the values of constant, faithful Bible study. At first we read the Sermon on the Mount and while we may be impressed with its beauty, its richness, its suggestiveness, we do not find so much in it that directly affects our lives. But we read it over and over again; we commit it to memory; we dote and dwell upon it in our moments of solitude, and gradually the marvelous truths which it sets forth begin to loom up in our minds and we begin to walk in its precepts.

There is another way in which we may discover these principles for ourselves. This is the way of experience. We must begin to live according to the light which we have. It would be difficult to apply all these teachings at once, and expect to fulfill all of them at one bound. It is far better to take the things gradually. Take those principles which are most apparent and practical and live them as far as possible. Then adopt others and as you pass from one experience to another you will be surprised at the spiritual progress you have made. We come to know by doing. We learn by living. Jesus said, "If any man willeth to do His will, he shall know of the doctrine." Some folks say that the principles of Jesus are too idealistic, too far above us for practical life. But this is so only because folks are not willing to take the initial step and to be true to the light which they have. If they did this, new light and added strength would be furnished them and gradually they would delight in His law and find joy in walking in His ways.

One of the great principles which Jesus laid down in the Sermon on the Mount is that of **righteousness**. "Except your righteousness exceed that of the scribes and Pharisees ye cannot enter into the Kingdom of Heaven." Righteousness is not a matter of maxims and mandates, but it is a right attitude towards God and towards one's fellowmen. In a threefold way this principle is further developed—by prayer, by fasting and by almsgiving. Here we have certain definite steps whereby we may realize this righteousness in our own lives. Let us measure ourselves by the standard which Jesus sets down. So shall we discover these great principles for our own lives, and make them to conform more and more to the perfect life which we have in Jesus our Lord.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Bethany family furnished a very attentive audience for Mrs. Christopher Noss, our returned missionary, as she talked for over an hour to the children on Sunday afternoon, Feb. 12.

Our Boy Scouts attended services on Feb. 12. We now have 12 boys who have their insignia.

We wish to correct an error. Two children, reported from Palmyra, came from Campbelltown.

John Matlack went to his mother at Harrisburg, being over age.

We have had no additional cases of scarletina, and when this article is read the quarantine will be lifted.

CONCERNING CERTAIN HYMNS

(Continued from Page 2)

hopes which lie at the center of the Christian religion there will be those who, if forced to choose between one or the other, would not trade the old, simple hymnology of the believing heart, with all its anxieties and quavering minor melodies, for the finest organ ever built, the finest choir ever assembled, the most splendid marriage of stately music and sonorous verse ever solemnized before the high altar of any Church.

New York Sun.

BOOK REVIEWS

Humanism as a Way of Life, by Joseph Walker. The Macmillan Company, New York. 83 pp. Price, \$1.25.

The author of this essay is a lawyer, highly successful in his profession and highly respected by his fellow-citizens, having been twice nominated as governor of Massachusetts. His book is a confession of faith, and his faith is Humanism, purely naturalistic Humanism. Mr. Walker wrote this essay originally for his family, so that they might know his conception of life. It was published at the suggestion of the Rev. John H. Dietrich, one of the ardent promoters of the cult of Humanism, who assures us in his Foreword to the little volume that "it is really a 'Short Introduction to Humanism', and adds a valuable contribution to the rapidly growing literature in this field."

"The gods have had their day, let men now take their job." Thus saith Mr. Dietrich in the aforementioned Foreword. And one regrets that an oracular wisdom so sophomoric should mar an essay so manifestly sincere, and so lofty in its final idealism. We may, however, accept his expert verdict that Mr. Walker's essay is a valuable contribution to the apologetics of Humanism. And in that case we may venture the opinion that the capture or capitulation of the citadel of intelligent faith in God will require stronger battalions than those mustered by Mr. Walker.

I am speaking of intelligent and informed faith, not of the dogmatism which the author describes with scientific disdain. Though, be it said parenthetically, what dogmatist's belief about God can possibly equal, in sheer naivete, Mr. Walker's childlike faith in "matter," as the miracle-worker par excellence? Marvelous, indeed, are the things that come out of the proverbial magician's hat. But far more marvelous are the things that "emerge" out of "a molten or gaseous mass," under Mr. Walker's deft manipulation.

In another age than ours. Schleiermacher addressed his famous "Discourses about Religion" to the "Cultured among its Despisers." After reading a book as sincerely written as the one under review, one feels deeply that similar discourses still have their large mission today.

Theo. F. H.

Children of the Way, by Marion Ryan. (An Easter Play) 8-page leaflet. Price, 15c. Abingdon Press.

This is a brief episode of the Easter story for presentation by 16 boys and girls ranging in age from four to sixteen or seventeen years. Two pages of simple notes of costumes, staging, etc., give ample suggestions for production. The whole happens in a single scene and constitutes an episode in the life of a group of children contemporaneous with the events of the resurrection. It is suitable for use as one item in an Easter program—not elaborate enough for the body of a service.

A. N. S.

The Question of the Cross, by Edward L. Keller. 135 pp. \$1.00. Cokesbury Press.

This series of ten well-conceived practical chapters on the Cross should be found particularly helpful as meditations for Lent. The spirit is devotional throughout, and the symbol of our Lord's supreme sacrifice is viewed as an inescapable summons to consecrated Christian service. —E.

OBITUARY

THE REV. AMOS CASSELMAN

The Rev. Amos Casselman was born in Oneida, Ohio, Sept. 14, 1849, and died Feb. 7, 1933, in Tiffin, Ohio. He was bap-

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tized by the Rev. C. H. Reiter and confirmed by the Rev. Thomas Winter in Swamp Church of Carrollton Charge, Ohio. He was elected an elder at the early age of 19. On March 16, 1871, he was married to Louisa C. Leyde. After a few years as a school teacher farmer, in 1876 he graduated from Heidelberg Seminary

and was called to the Fostoria, O., charge in the same year, being ordained and installed May 7, 1876, in Olive Chapel of the Fostoria charge. He organized the congregation and built the Church in Fostoria. He then held pastorates in Thornville, Fairfield, and Alliance, Ohio. He became a charter member of the Synod of the Interior at Kansas City, Mo., Sept. 29, 1887, spending most of his ministry in serving mission stations in Kansas and Iowa—Lyons, Cheney, Fairview and Abilene, in Kansas, and Wilton Junction, in Iowa. Was a faithful worker for several years in Ledwich County S. S. Association, with headquarters at Wichita, Kas.

Retiring from the active ministry in 1922, he and Mrs. Casselman resided in a cottage built by their three sons on Clinton avenue, Tiffin, O. After the death of Mrs. Casselman four years ago, he continued to reside for a while with his daughter on Clinton Avenue and then went to live with his son, Francis, pastor of Trinity Church. A slight stroke of paralysis and infirmities of age had kept him confined to his bed for over a year. He reached the age of 83 years, 4 months, and 23 days. Rev. Mr. Casselman is survived by three sons, Rev. Arthur V. Casselman, D.D., Associate Secretary of the Board of Foreign Missions; Rev. Herbert H. Casselman, of Old Fort, Ohio; the Rev. Francis R. Casselman, of Tiffin, and by one daughter, Mrs. M. C. Laverty, of Lubbock, Texas; also by three brothers, Willard, of Akron, Lewis, of Houston, Texas, and Dwight, of Glendale, Calif. This consecrated servant of the Church who has left behind such a splendid record of devotion and such a great legacy in his devoted children, passed away peacefully on Tuesday, Feb. 7, and the funeral service was held Feb. 9 at Trinity Church, Tiffin, Drs. Charles E. Miller, H. L. Beam, and D. W. Loucks uniting in the service. Dr. Orris W. Haulman, of Akron, conducted the service at the grave, the interment being made in Pleasant Union Cemetery at Old Fort.

MRS. M. L. SNYDER

Mrs. Ella S. Snyder, widow of Martin Luther Snyder and a prominent resident of Sunbury, Pa., died at the home of her son, Charles F. Snyder. She was the daughter of Maj. Jared B. Fisher and his wife, Sarah Louise (Weaver), and was born July 7, 1857, the second of six children, all of whom have passed to the great beyond except one brother, Frank M. Fisher, of Centre Hall, Pa. She remembered vividly the days of the spinning-wheel, the tallow candle, and the stage coach, and saw the first railway train coming into Penn's Valley in 1876. She was wedded to Mr. Snyder, of Sunbury, on April 18, 1893. Her husband died on Nov. 20, 1931, after practicing law for 51 years. Mrs. Snyder, who was a faithful reader of the "Messenger" for a great many years, was a descendant of pioneer families through both her parents. The immigrant ancestor of the Fishers, Wilhelm Fischer, migrated from the Palatinate in 1733, just two hundred years ago, and settled near Hain's Church, Wernersville, Berks County. In the churchyard there, as many as eight generations of the family lie buried. On her mother's side, she had the unique distinction of having two lines of descent in which both father and son served together in the Revolutionary Army; Michael Weaver and his son David, and Jacob Meyer and his son George, all of whom were rangers on the frontier from Northumberland County.

Besides her son, Charles F. Snyder, she is survived by three grandchildren, Charles F. Snyder, Jr., Patricia E. Snyder, and Barbara J. Snyder. Mrs. Snyder was an aunt of Mrs. Rev. E. Roy Corman, of Wilkensburg, Pa. She was a faithful member of First Church of Sunbury, having been confirmed over 63 years ago at Salem Church, Penn Hall. The funeral services were conducted by her pastor,

Rev. Dr. Chalmers W. Walek. Interment was made in Pomfret Manor Cemetery.

HON. JAMES A. MILLER

The Hon. James A. Miller was born in Lynn Township, Lehigh County, Pa., on May 3, 1863. He attended the public and select schools of his native township and prepared himself for the teaching profession, which he followed for two years. He was united in marriage by Rev. N. W. Helfrich to Miss Louisa German and soon thereafter became the manager of the business of his father-in-law. Later he took complete charge of the business and conducted it successfully for many years. These activities did not deter him in his endeavors for self-improvement and advancement.

Mr. Miller was elected to the office of Justice of the Peace at the early age of 21 and served in this capacity for 21 years. He was elected to the Senate of Pennsylvania and served during the sessions of 1911-13, being active in securing legislation for the improvement of the highways. He was then appointed Notary Public and engaged in the real estate and insurance business and at the same time served as director of the Merchants Bank of Allentown, Pa., continuing active in civic and community affairs, lending a helping hand and giving timely advice whenever opportunity afforded. Mr. Miller had been active in the Ebenezer Reformed Church, filling all its offices and served as secretary of the joint-consistory during the erection of the present edifice. Mr. Miller was greatly interested in the educational and religious institutions of the Church and served as a director of Ursinus College. He was an active Sunday School worker and Adult Bible Class teacher.

The community felt a distinct loss when he died suddenly on Jan. 22. The funeral services were held on Jan. 25. The Church was filled to capacity. A very fitting sermon was preached by his pastor, the Rev. T. H. Bachman, on Luke 2:29, "Lord, now lettest Thou Thy servant depart in peace." The floral tributes were many and beautiful, which gave evidence of the high esteem and regard he was held by all. He was laid to rest beside his beloved wife in the cemetery adjoining the Church.

Mr. Miller was affiliated with the following organizations: F. & A. M., Jr. O. U. A. M., I. O. O. F., and P. O. S. of A. Members of the Masonic Lodge acted as pallbearers.

J. F. Weiss.

MRS. KATHERINE RHODES

The death of Mrs. Katherine Rhodes of St. John's Church, Harrisville, Va., brought to its earthly close a life of distinguished service and devotion to the Church and community. Mrs. Rhodes, who was the widow of the late N. M. Rhodes, of Laumsville, Va., passed away suddenly Dec. 27, 1932, at the home of her niece, Mrs. Clara Shrum, of Maurertown, Va. Had she lived until Jan. 4, she would have been 92.

She had been a member of the Reformed Church since childhood. She proved her worth with heart and hand to the St. John's congregation. In the House of God she found strength, hope and peace, in the joys and sorrows of life. For many years she was totally blind but she never lost sight of her God, her friends and her Church. She was a great lover of music and for many years her sweet voice was heard in the Church service. Outside the Church Mrs. Rhodes gave herself to every worth while cause. Though Mr. and Mrs. Rhodes had no children of their own they reared their niece, Mrs. Warwick Carpenter, of Richmond, Va.

She leaves to mourn her loss one sister, Mrs. Martha Painter, of Capon Road, and three nieces. Her pastor, Rev. Chas. E. Robb, conducted the services at the Christian Church at Laumsville, assisted by Revs. D. H. Rhodes and Warren Baldwin. Interment was in the Rhodes family cemetery. The vase may be broken, but the

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perfume will linger long after the fragments are gone. Wistfully and hopefully, and with the full assurance of faith which enabled her to live the triumphant life, we follow her in spirit into her eternal rest. "For at evening time it shall be light."

C. E. R.